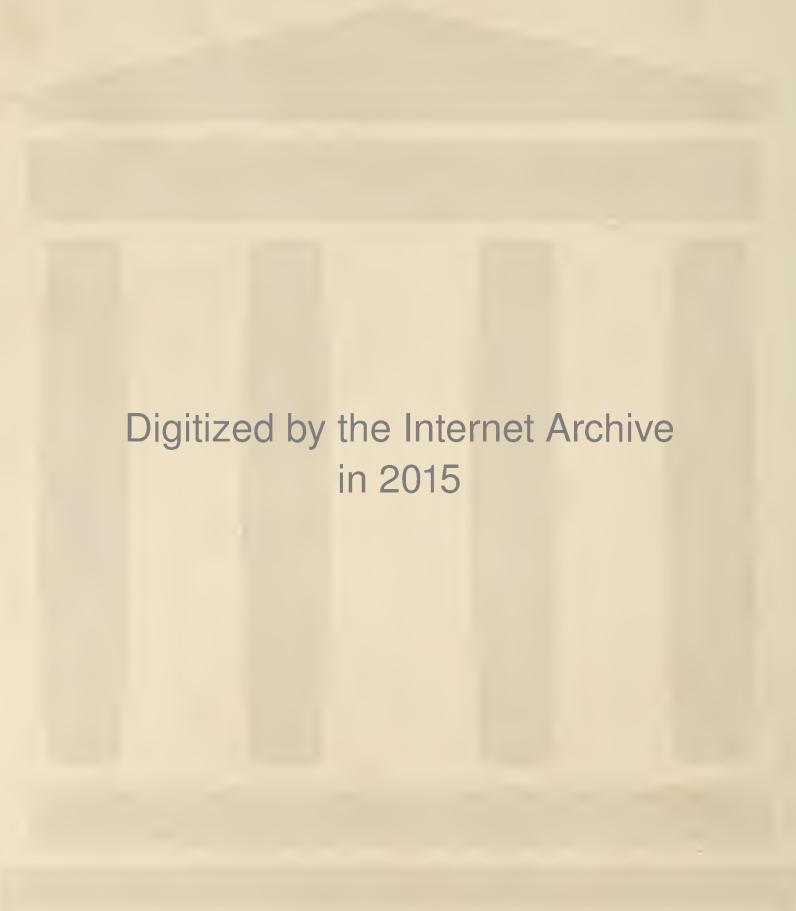




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JUN 28 1912

THEOLOGICAL SEMINA

MISSIONS IN THE ISLANDS OF THE SEA

THE PHILIPPINE ISLANDS (belonging to the United States) number 1,725 islands with an area of 122,000 square miles (three times the size of New York) and a population of about 7,000,000 (the size of New York State). Ten Societies are at work there with 167 foreign missionaries and 880 native workers. Protestant Church-members number 40,000 with as many more adherents. The remainder are Roman Catholics, Moslems and Pagans.

AUSTRALIA and NEW ZEALAND contain about 80,000 Aborigines and other non-Christians. There are 13 societies working among them with 70 missionaries and 265 native workers. The Christian converts number 4,000 and the other adherents 24,000. Those among whom missionary work is done are Aborigines, Maoris, Chinese and Polynesians.

MELANESIA includes the islands of New Hebrides, Banks Islands, Santa Cruz and Solomon Islands. (Sometimes New Guinea and Bismarck Archipelago are included.) Some of these Islands are now Christian. There are 280 missionaries under 16 societies, with 3,070 native workers. Converts number 24,000 with 87,000 other Christian adherents.

MICRONESIA includes the Caroline Islands, Guam, Marshall and Gilbert Islands and Ratak Group. There are only three Societies at work with 32 missionaries and 130 native workers. Church-members number 8,000 and other adherents, 10,000.

POLYNESIA includes Hawaii (Christian), Fiji, Tonga (or Friendly) Samoa, Cook (or Hervey) Austral (or Tubuai), Tuamoto (or Low Archipelago), Ellice, Phoenix, Manihiki, Marquesas, Society (Tahiti) and other scattered islands. Some of these are under control of the French and allow no Protestant mission work. There are 8 Protestant Societies with 170 missionaries and 5,000 native workers. Church-members number 70,000 and other adherents, 96,000 other Protestant Christians.

THE TOTAL POPULATION OF OCEANIA is about 875,000 and the area of inhabited Islands (not including Australia, New Zealand, New Guinea or Malaysia and the Philippines) is 58,818 square miles. New Zealand, Australia and New Guinea contain altogether about 736,000 Aborigines and Kanakas. Malaysia (see statistics in MISSIONARY REVIEW for May) contains about 900,000 square miles and a population of 40,000,000.

There are still in the Islands of the Sea (not including Malaysia) over 1,000,000 pagans—untouched by the Gospel.



SOME MISSIONARY SCENES IN THE PACIFIC ISLANDS

1. Building a House in Samoa.
2. Baptism in the Philippines.
3. A Samoan Warrior.
4. Country House in Hawaii.
5. Tree House in New Guinea.
6. A South Sea Island Belle.
7. Christian New Hebrides Teacher.
8. Missionary Launch in Fiji.
9. Aborigines' Hut in Australia.
10. Express Cart in the Philippines.
11. Solomon Island Warrior.
12. Christian Church in Tonga.
13. A Tahiti Warrior and Shield.
14. The Union Church in Honolulu.
15. Christian Teachers in Caroline Islands.
16. Plowing in the Philippines.
17. Native Home in New Britain.
18. Australian Aboriginal Woman and Child.

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Signs of the Times

RELIGIOUS LIBERTY IN THE PHILIPPINES

THE provincial law in the Philippines stipulates that "no teacher or other person shall teach or criticize the doctrines of any church, religious sect or denomination, or shall attempt to influence the pupils for or against any church or religious sect, in any public school." Regulations promulgated under this act seemed to interfere with religious liberty in forbidding teachers to attend and aid Protestant missions in their communities.

The new service manual of the Philippine educational bureau, just published, omits the former objectionable warning against teaching in Sunday-schools and other strictly personal religious activity. It has been replaced by the following more satisfactory paragraph: "The government respects all religions, wars with none, favors none, teaches none. No restrictions are placed upon a teacher's right to worship in accordance with the dictates of his conscience, whether in private or public, in the church of his choice. The teacher, however, shall not as-

sume an attitude of partizanship which may be offensive to any portion of the population; he is forbidden to engage in any religious propaganda in such manner as to divorce himself from the sympathies of the people."

This new rule removes the feeling of restriction upon such ordinary individual liberty as a teacher would have for personal religious preferences in any community of the United States.

A CHINESE CHRISTIAN CHURCH

RECENTLY there assembled at St. John's University, Shanghai, bishops and delegates from seven English, three American and one Canadian Episcopal dioceses, who met in conference for ten days to affect the organization of a Chinese Church. The meeting marked an important era in the history of English and American Episcopalian missions in China. Rev. L. H. Littell, writing of it in the *Living Church*, says:

The missions will still carry on their evangelistic, educational, and philanthropic work, but the Christians of our Church, now numbering over 28,000, will be members no longer of three

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions express, or positions taken by contributors to signed articles in these pages.—EDITORS.

foreign churches, but of an indigenous church, another of those national churches, which are linked together, loosely as regards organization, but tightly as regards family relationship, in that confederation of churches known as the Anglican Communion. The resultant church will not be bound by the sentiments of the three different foreign churches, but will be free, within the broad principles of the Anglican Communion, to adopt its own characteristic color. It will be guided, of course, by conformity to that particular type of Christian doctrine, worship and discipline, known as Anglican, the famous "quadrilateral" will be maintained, its principles being incorporated into the preamble of the articles of constitution, and that general type of liturgical worship which is so well known will doubtless characterize the Chinese Church. But within these broad limits she will be free; free, if she wishes, to be more democratic in government, to give more liberty or to add more ceremony to acts of worship, or to tighten the bonds of discipline so long relaxed in the home church.

Following are some of the most important statistics of the Anglican missions in China:

Total number of missionaries.....	611
Chinese clergy	101
Chinese lay catechists.....	358
Chinese doctors, men and women.....	29
Chinese school teachers.....	659
Total number of Chinese missionaries.....	1,400
Total number of Chinese at present in training institutions for various departments of missionary work.....	440
Baptized Christians	28,561
Number of churches and mission stations..	842

FIGHT FOR SOCIAL PURITY IN JAPAN

THERE are indirect results of Christianity in Japan that are as far reaching as the conversion of individuals. The Japanese word "Yoshiwara" has passed into the English

language—a fact of which Japanese Christians are heartily ashamed—because the "licensed quarter" flourishes in Japan as in no other country of the world. It is true that laws which looked toward gradual suppression of these licensed quarters in the large cities, in Tokyo, Osaka and other cities, were passed in 1883, but these laws remained dead letters. The Yoshiwara in Tokyo, destroyed in April, 1911, was speedily rebuilt. A destructive fire in Osaka, in 1909, wiped out nearly 15,000 dwellings, among them a considerable number of "bad" houses. Japanese citizens, Christian and heathen, started an agitation against the rebuilding of these houses, but their success was only partial, because a species of "chaya" was built, in which courtesans were not allowed to live, but where they were invited as "guests" from other districts. Another fire started recently in a "licensed quarter" of Osaka, and, consuming 142 of the lowest of licensed houses, drove out 1,400 of the girls. Then the Christian forces of the city united in a purity campaign, and, aided by the newspapers, gained a complete victory. The government issued an order on February 5, 1912, that no license should be issued for the continuance of the evil business in the burnt area, and the Minister of the Home Department, the Governor, the Chief of Police, and the newspapers declared themselves against a new locality.

Purity Association (Kakusei Kwai) of nearly a thousand members has now been formed in Osaka for the entire suppression of government aid to this vile traffic, and for a campaign of education looking to the awakening to the terrible loss of the nation in the depletion of its women. It is to co-

operate with a similar organization in Tokyo.

SIGNS OF DAWN IN INDIA

THE practises of social and so-called religious life in India are the stronghold of Hinduism, and with the falling of caste it will, humanly speaking, quickly surrender to the attack of the messengers of the Gospel. We are, therefore, encouraged when we see signs of weakening of the caste system. The most important of these was the introduction of a special marriage bill to the Viceroy's Council by a Hindu, Mr. Bašu, a short time ago. Its aim was the legalization of marriages between Hindus of different castes and persons of different religions.

All over India meetings were held, either in support of or in opposition to the proposed legislation. In Bombay a number of prominent native gentlemen, and even three Hindu ladies, spoke in behalf of the bill which, if enacted, would shake the caste system to the center. One of the reasons brought forward in favor of the bill was the hope that with the relaxation of caste many who have left Hinduism would return to it.

The Viceroy's Council has not passed the bill, the opposition from the conservative forces in Hinduism being too strong. But the fact that such a bill was introduced, and introduced by a Hindu, shows the telling effect which Christian teaching is beginning to have in India.

The Methodist missionaries in Northern India, especially near Delhi, have adopted a conservative policy with reference to baptisms, and have established more rigid conditions, yet they baptized 1,300 people in 1911, lest

they should make them feel that their seeking to win them to Christ was a mere pretense. After a meeting in a village in the Delhi district, and careful questioning of the inquirers, Bishop Warne baptized more than 100. While the baptisms were going on, men and women came running from the fields with tools in hand, because they had heard there was an opportunity for baptisms. In other villages the same movement towards Christianity is going on. Shrines are being destroyed, and men and women ask, "What hinders us to be baptized?" It is said that if there were sufficient men and money to man this district, not less than 1,000 baptisms would occur during the year.

THE BATTLE AGAINST ISLAM IN AFRICA

WE are not alarmists, but believe in facing the facts. It is true that Islam is the greatest foe of Christianity in Africa. Rev. Stephen Kundecha, himself a native African, has been head native teacher and evangelist at Domasi, in Southern Nyasaland, from very early days in the history of the Church of Scotland Mission there. Thus, he is able to grasp thoroughly one of the most pressing questions affecting, humanly speaking, the prospects of Christianity in Africa, the question of Mohammedanism, and we have read with much interest an article written by him for *Life and Work*, on Mohammedanism in Nyasaland.

Kundecha frankly acknowledges that in his district Mohammedanism is more rapidly growing than in former years. In all the large villages mosque have been erected, and on Fridays many people are wont to go to those spots, where there are teachers,

for prayer. All these teachers receive their commission from the leaders, who are either in Fort Johnston or Fort Mangoche districts (a little north of Domasi).

But, says Kundecha, only the minority of these followers of Islam know what Mohammedanism really is. Many, when they find out its meaning, grumble quite openly that they did not know it before they became Mohammedans, otherwise they would not have entered. Some of these grumbler come to the missionaries to have their Mohammedanism "removed," and they go away comforted after prayer and explanation.

In this battle with Mohammedanism the influence for good of the mission schools is clearly seen. In the last eight years Kundecha has known of only two pupils who have become Mohammedans, and it is quite a common thing for Mohammedan parents, not wishing their children to be Mohammedans, to send them to the schools that they be instructed in Christianity. It is a strange fact that almost only the children of those Mohammedan parents who are far away from a mission or its schools, embrace Mohammedanism. Everywhere the missionary schools are bringing about a friendlier attitude of Mohammedans toward Christians. The tone of Rev. Kundecha's whole article is distinctly helpful.

THE SITUATION IN MEXICO

LATIN-AMERICAN republics are in a constant state of unstable equilibrium. Paraguay is in the throes of civil war, and 3,000 men have been reported killed since January. Poverty and suffering are prevalent. Cuba is in danger of a revolution, and in Mexico

rivals are still fighting for the mastery. There the missionaries are still at their posts of duty, but the unrest and unsecurity of life and property are making life hard and aggressive work still more difficult. The Roman Catholic leaders fear to loose power with the government, and appear to be stirring up strife.

A missionary located in San Luis Potosi writes: "The political situation continues to be a guessing game. The papers report a battle of five hours in the state of Chihuahua. A football game can show better results. The state of Chihuahua has an independent government now, and it is a serious question whether Madero can ever subdue it. San Luis Potosi is quiet, but trouble has broken out in the Huasteca in the state, as well as in other places. Quite a number of Americans have returned to the United States, mostly women and children. The great danger is from riots. If the smelter and mines near here have to close down, this will leave idle a large number of men, and may cause trouble. There is plenty of enthusiasm in parades and meetings, but when it comes to the fight to save the country, the bubble breaks. The threat has been made here that if intervention comes, the first thing will be to assault every American women here. There are some mighty serious scores against this republic already for their treatment of Germans, Spaniards and Chinese."

The missionary work of iteration is hindered, but not entirely stopped by the disturbed condition of the country. The normal schools, while hampered in many ways, are still carrying on their work, even if under difficulties. One of the missionaries longest in

service, who has had many years' experience traveling in all parts of the republic, and well acquainted with the Mexican characteristics, writes:

"The political situation in Mexico is most threatening. All kinds of rumors are floating about, and it looks very bad for the near future. A very great number of the American families have gone this year who did not leave during the Madero revolution. The situation is much worse now, as it is bordering on anarchy in many parts of the country, and it looks as tho the government had lost its grip."

Apart from the question of personal safety, or the safety of wife and children, the care and anxiety for the Mexican Christian is a great burden on the missionaries. The Church in the home land should remember in prayer Mexico, her missionaries, her Christians, her struggle for constitutional liberty.

ADVERTISING MISSIONS

LAST year seven college- and seminary-trained young United Presbyterians were ready to go to the foreign field. But the Board had no funds to send them out, and their life purposes seemed thwarted. A Philadelphia layman, Mr. Shane, head of a large flour business, took up the advertising of the case entirely at his own expense. The work was done skilfully, but anonymously, or under the pseudonym of "George Christopher." Whole pages, sometimes even double pages, were used. Pictures of the seven were printed—once in inverted position and scattered over two pages under the caption, "All Upset." A few other men, all like Mr. Shane, having devoted already a tenth of their income to re-

ligious purposes, and, taking this on as an extra, joined him in the campaign. Soon they had provided for all of the seven.

Then Mr. Shane and his associates decided to arouse the Board. They used diagrams, figures, cartoons, and clear-cut arguments. The results were surprizing, and the conservative United Presbyterian denomination was thoroughly aroused. With direct, traceable financial returns of 600 per cent. from the campaign, it was decided to form a publicity campaign as a part of the Church's method of raising money for missionary work.

Other denominations have taken up the subject, one interdenominational official group planning to spend \$50,000 within six months in newspaper advertising. A group of laymen, with Mr. Shane at the head, has decided to spend \$50,000 in a year's display advertising of missions in secular publications. They expect to arrest public attention and direct it especially to its humanitarian aspects.

The allied Home Mission Boards of the United States have already been in conference in New York over a definite plan for spending \$50,000 in a short-term publicity campaign this year. In connection with the Men and Religion Congress in New York recently, a Publicity Commission has made a scientific study of the whole subject of the churches and the newspapers. Among its members were experts in newspaper advertising, as well as publishers and editors, and questionnaires were sent out to all the newspapers in the land having more than 5,000 circulation, to a large number of clergymen, and to representative laymen all over the Continent.

An investigation into the status of the religious press was also made, and the matter of paid advertisements by churches was thoroughly studied. All the findings will be printed in the report of the Congress.

Thus we seem to be on the eve of a great magazine and newspaper advertising campaign for religion in general and for missions, both foreign and domestic, in particular. Let us not run the risk of forgetting. Matt. 9:38.

MISSIONARY TRAINING-SCHOOLS INCREASING

IT is announced that a school for missionary study will be opened in Lucknow, India, next autumn. Its specialty will be the study of Islam and the preparation of missionaries for work among Mohammedans.

In Cairo, Egypt a Training School is to be opened for missionaries to Moslems. Dr. Samuel M. Zwemer of Arabia is to be in charge there and at the same time will have general oversight of the work of the Nile Mission Press. He is to take up his work in Cairo in October.

The English Government has purchased a building in London in which it will soon open a School of Oriental Studies. It will be modeled after the German Oriental Seminary in Berlin, a government institution, and after the Colonial Institute in Hamburg, a city institution. Both German institutions have aided missionary work to a large extent by teaching missionaries the languages before going out to their fields and by investigating scientifically

the languages of the mission field, especially of the German colonies.

A language school is to be opened at Nanking, China. By joint action of missionaries representing more than a score of societies and boards at work in the Yangtze Valley, the University of Nanking has been requested to open such a school, and the trustees of the institution, both in China and the United States have voted to indorse the plan. Thus, this new department will be opened next autumn and missionary recruits for Central China, almost without difference of nationality or denomination, will spend the first year, at least, of their Chinese sojourn at Nanking in an effort to master as much of the Chinese language in one year as average students used to make in two years under the old method of private instruction.

A MISSIONARY CLEARING-HOUSE

A DECISION has been reached that the Federal Council of the Churches of Christ in America shall act as a clearing-house for the following organizations: Laymen's Missionary Movement, Missionary Education Movement, Sunday-school Council of the Evangelical Denominations, The International Committee of the Young Men's Christian Associations of North America, The International Sunday-school Association, The denominational Brotherhoods, The Young People's Societies, and The Gideons. A conference of the executive secretaries, superintendents, and other representatives of these organizations is called, to plan future work.

AFRICANER, A TWICE-BORN BLACK MAN

BY BELLE M. BRAIN, SCHENECTADY, N. Y.



HUNDRED years ago Africaner, the Hottentot chief, was the scourge of South Africa. Outlawed by the colony, £100 sterling was offered for his head. He had not always been such a monster. The injustice and cruelty of a Dutch farmer had made him what he was.

Years before, under his father, the old chief Africaner, his people had roamed, free and unrestricted, over the hills and dales within a hundred miles of Cape Town. But the Dutch settlers had driven them back. Forced to move farther inland, again and again, to make room for newcomers, they at length settled down and became subject to a Boer named Piet Piemaar. Not long after the old chief resigned in favor of his eldest son, Jager, a shrewd and capable young fellow, renowned for his deeds of prowess.

As herdsmen of Piemaar's cattle the young chief, Jager (the Africaner of our story), and his brothers, Titus, David and Jacobus, proved of great value. As there was constant danger from Bushmen pirates who raided the cattle, they were trained in the use of firearms, and kept supplied with guns and ammunition.

At first they were instructed to act on the defensive only. But presently, finding how expert they were in recapturing stolen cattle, Piemaar began to play the same game as the Bushmen, and sent them off on plundering expeditions against defenseless natives farther inland. For this training in predatory warfare the whole region soon paid very dear.

In return for all this, Africaner and

his people received no compensation but cruel oppression. They were practically slaves; their women and children were overworked and ill-treated, and even the chiefs forced to subsist on the coarsest and scantiest fare. Worst of all, there were well-grounded suspicions in the minds of the men



AFRICANER, THE HOTTENTOT CHIEF

that in their absence all was not right between Piemaar and their women.

Incensed by these wrongs, they presently asked that they might receive some compensation for their heavy toil, and be permitted to remove to some spot where they might live in peace and quietness. But both these requests were refused.

Matters soon came to a crisis. Being a sort of justice of peace for the district, Piemaar one day received information that the Bushmen had stolen some cattle from a neighboring farm, and ordered his men to go and restore them. But, having received information that the whole thing was a ruse to get them away, they refused to obey.

Order after order was sent down to their huts during the day, but all

to no purpose. At nightfall, greatly enraged, Piemaar ordered them to appear at his doorstep. With a vague fear in their hearts they obeyed. Titus, the second brother, not knowing what might happen, took his gun with him, concealing it behind his back in the darkness.

At the house, when Jager began mounting the steps, Piemaar, who stood at the top, struck him a heavy blow, and threw him down headlong. At this, Titus took his gun from concealment and aiming it at the farmer, shot and killed him. Entering the house, where Mrs. Piemaar was shrieking and pleading for mercy, they told her not to be afraid—all they wanted was guns and ammunition. When these were given them they went away and made no further trouble. But in the night two of Piemaar's children, overcome with terror, left the house and were killed by two Bushmen who had long been seeking an opportunity for revenge.

The colonial government, aided by the farmers, at once took steps to avenge the murders. Rewards were offered, and search parties were sent out. But Jager, rallying the remnants of his people, fled across the Orange River to Great Namaqualand, beyond the confines of the colony. Here, settling on territory ceded to him by a Namaqua chief, he dared his enemies to come and molest him.

Foiled in their purpose, the Boers now bribed Berend Berend, chief of a tribe of Bastard Hottentots living in the vicinity, to assist them. The result was a series of bitter conflicts between Berend and the Africaners which lasted for a number of years and caused no little bloodshed.

At first Jager could not understand

why Berend so persistently molested him. When he discovered that it was done at the instigation of the Boers and for the purpose of selling him into the hands of his enemies, his rage knew no bounds. Marching to the borders of the colony, he murdered a Bastard Hottentot and a Boer named Engelbrecht, and raided the farm of the latter.

From now on he was the terror of the entire region. "For fear of his approach," said a Namaqua chief to Robert Moffat long after, "I have fled with my people, our wives, and our babes, to a mountain glen or the wilderness, and spent nights among beasts of prey rather than fall into his hands." A single instance will suffice to show his cruelty. Having robbed some natives, they sent to him asking if he would not restore a few of their cows, as their children were starving. He agreed to do so if they would come and get them. But when they arrived he ordered some of them shot, and tying others to trees, had their tongues cut out and their limbs hacked and mutilated.

His bitterest foe was Berend Berend, and the strife between the two chiefs and their people was almost continuous. A striking incident which occurred during a desperate struggle between Titus Africander and Berend's brother, Nicholas, shows how deadly it was. The two young men had been engaged for hours in taking and retaking a herd of cattle, neither being able to score a decisive victory. Aided by the bushes and the cattle, they had kept out of one another's sight until a sudden break in the herd brought them at last face to face. Each instantly raised his rifle and pulled the trigger; but just at that instant, a

cow darting in, received both balls in the center of her body and fell over dead! This peculiar deliverance deeply impresses both the young men. In after years Moffat heard the story, and whenever he referred to it Titus always said: "Mynheer knows how to use the only hammer which makes my hard heart feel."

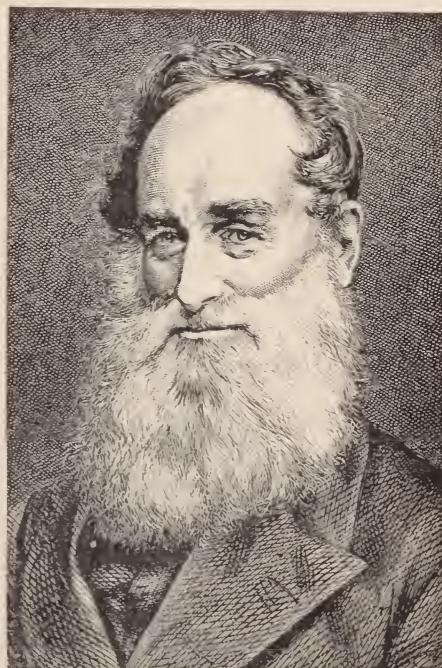
In January, 1806, a little band of pioneers sent by the London Missionary Society under the leadership of the heroic brothers, Christian and Abraham Albrecht, crossed the Orange River to plant the Gospel in Namaqualand.

On the way up from Cape Town they had suffered incredible hardships, nearly dying from hunger and thirst, and now a new danger threatened them. Halting for a brief period while in search of a permanent location, they found themselves in close proximity to Africander, who soon paid them a visit. But from Africander, at this time, they had nothing to fear. "As you are sent by the English, I welcome you to the country," he said. "Tho I hate the Dutch, who oppress me, I love the English. I have always heard that they are the friends of the poor black man."

So deeply was he impressed with the sincerity of the Albrechts that he sent his children to be taught, and hearing that they were seeking a permanent site, urged them to stay where they were. But this did not seem best to them. The region was wild and desolate and poorly supplied with water, and they presently removed to Warm Bath, a hundred miles to the west, where they established their station.

Here, to their great surprise, Af-

ricander came occasionally to listen to their teachings. And, at his request, they went, several times, to preach at his kraal. But his visits soon ceased. Moved either by fear or by



ROBERT MOFFAT

jealousy, the natives at Warm Bath objected to his coming, and the missionaries, to their great sorrow, saw him no more. But the seed sown in his heart was not lost. He had gained some conception of the truth, tho it was vague and uncertain. He spoke of it afterward as a time when he "saw men as trees walking."

Not long after, through no fault of theirs, his kindly feeling for the missionaries was changed to bitter hatred.

Being in need of a new wagon, he had commissioned Hans Drayer, a Hottentot, to go to Cape Town and purchase it for him. Being an outlaw, he dared not go himself. Hans

was entrusted with three span, or 30 oxen, 20 to pay for the wagon, and 10 to draw it home. But on the way a farmer, to whom he was in debt, seized the whole drove!

Much crestfallen, Hans returned home. On hearing what had happened, Africander went to settle with him. Finding him exceedingly insolent and not at all sorry for what had happened, he struck him with his rawhide whip. At this Hans seized a gun and leveled it at Africander—a rash act which instantly cost him his life.

The friends of the murdered man now sought revenge, and called on the people of Warm Bath to help them. This, with a false report that they had stolen some of his cattle, and were aided and abetted by the missionaries, greatly enraged Africander and he vowed vengeance on all concerned in it.

The situation of the missionaries now became alarming. Warm Bath lay in a sandy plain, under the burning rays of a tropical sun, and there was neither cave nor glen to hide in. For a month they lived in constant expectation of being attacked, their only refuge being square pits, six feet deep, which they dug in the sand and covered with the tilt-sails of their wagons. In these they stayed for nearly a week, literally buried alive and suffering intensely from the great heat and lack of fresh air.

At length, burying most of their possessions in the dry, sandy soil, they went northward to the base of the Karas Mountains. But finding it impossible to settle there, they withdrew to the colony to seek help and counsel.

Meanwhile Africander, leaving a

trail of death and destruction in his wake, proceeded to Warm Bath. Finding the place deserted, his men began to search for any articles that might have been buried.

While engaged in this work an incident occurred which was both sad and amusing. One of the men, going into the burying-ground, leapt upon what he supposed to be a new-made grave. Instantly strains of soft music came up from below. What could it be? The missionaries had said the dead would rise—was this about to take place? Terror-stricken, he stood rooted to the spot, undecided whether to run away or stay and see the awful sight. The music quickly died away. Thinking that perhaps his ears had deceived him, he summoned all his courage and again leapt upon the mound. Instantly the same soft sounds came up from below! Panic stricken, he fled from the spot, without turning back to see if the ghost were pursuing.

Africander, fearless alike of living or dead, ordered his men to the spot. One after another leapt on the mound, and at each leap the same soft sounds came up from below. An order to dig and discover soon brought the mysterious musician to view. It was Mrs. Albrecht's London piano!

Africander now took his departure; but one of his men, remaining behind, set fire to the natives' huts and the missionaries' houses, and the place was soon reduced to dust and ashes.

Notwithstanding all they had suffered, the missionaries soon returned and began work at a place they called Pella, south of the Orange River. About 500 Namaquas from Warm Bath joined them, but they were a timid people, and even here, across

the river, lived in constant dread of Africander. A cloud of dust in the distance always occasioned the greatest alarm—they were sure it was Africander coming to attack them.

In October, 1812, when the Rev. John Campbell, of the London Missionary Society, who had come to inspect the various stations, journeyed from the Cape to Namaqualand, he found the same fear in every village, and afterward confess that "he and his retinue were never so afraid in their lives."

While at Pella, Mr. Campbell sent presents to Africander, and a conciliatory letter. A favorable reply being received, Christian Albrecht went to see him, remaining four days preaching and teaching. As a result, Africander asked for a missionary, and Mr. Ebner, a coworker at Pella, was sent to begin work at the kraal.

In a short time, to the surprise of every one, Africander and two of his brothers, David and Jacobus, profest conversion, and were baptized. But Mr. Ebner was not very wise and soon lost the good will of the people.

Such was the state of affairs when young Robert Moffat appeared on the scene. He had come to assist Mr. Ebner, and as the Boers put little faith in Africander's reported conversion, there had been dire predictions of the fate that awaited him all the way up from the Cape. "One said that he would set me up for a mark for his boys to shoot at," says Moffat; "another, that he would strip off my skin and make a drum of it to dance to; another, that he would make a drinking cup of my skull. One kind, motherly lady, wiping the tears from her eyes, bade me farewell, saying, 'Had you been an old

man it would have been nothing, for you would soon have died, whether or no; but you are young, and going to become a prey to that monster.'"

On January 26, 1818, when Moffat reached the kraal, the Ebners were there to greet him, but it was more than an hour before Africander put in his appearance. "Are you the missionary sent by the London Missionary Society?" was his first question. "Yes," was Moffat's reply. This seemed to satisfy him, and he said, "You are young; I hope you will live long with me and my people." Calling his women, he ordered them to build him a house. In half an hour they had it all ready! It was a frail structure, in shape like a bee-hive, with a single opening large enough to crawl in, yet Moffat lived in it nearly six months.

It did not take him long to discover the lack of harmony between the missionary and the people. Not long after his arrival, Titus Africander, who still hated missionaries, came to the door of Mr. Ebner's hut and began heaping abuse upon him. A bitter quarrel ensued, the result of which was that the Ebners withdrew from the work.

Poor young Moffat! alone and inexperienced, in the midst of such a desperate people, his courage well nigh failed. Yet he bravely took up the work and ere long was cheered by many tokens of God's favor. Gentle, affectionate and deeply spiritual, he exerted a peculiar charm over Africander, and the two soon became warm personal friends. Nor was it Africander only that he won. Even Titus, tho he long withheld the Gospel, soon came to love him, as did all the rest.

Africaner took great interest in the work and became a faithful and regular attendant at the little school Moffat opened. The New Testament was his constant companion, and the great change in him was apparent to all. His interest in the things of God was great and absorbing. Moffat tells of seeing him sitting for days at a time, in the shadow of a great rock, pouring over the Scriptures. And many a night the two sat on a stone at the door of Moffat's hut, talking until another day dawned, of creation, redemption, and the glories of the heavenly kingdom.

The reality of his conversion could not be doubted. The lion had become a lamb. He who had laughed at human wo now sought in every way to alleviate suffering. He who had once been a firebrand, spreading strife and discord, now became a peacemaker, counting no sacrifice too great to prevent war and bloodshed.

To Moffat it seemed like a miracle. Once, when they were sitting together, Africaner noticed that the missionary's eyes were fixt on his face, and inquired the cause. "I was trying," said Moffat, "to picture to myself your carrying fire and sword through the country, and I could not think how eyes like yours could smile at human wo." At this Africaner made no reply, but burst into tears.

In 1819 Moffat found it necessary to go to the Cape for supplies. Realizing what a barrier to progress it was for Africaner to be an outlaw, and knowing that the Governor had long desired to make peace with him, he asked the chief to go with him.

At first he made no reply, but stood gazing at the missionary as if to make sure he was in his right

mind. "I thought you loved me," he said at last, with deep emotion, "and do you advise me to go to the government to be hung?" Then he added, putting his hand to his head, "Do you not know that I am an outlaw, and that a thousand rix-dollars have been offered for this poor head?"

For three days the matter was publicly discussed at the kraal. One after another came to Moffat, gravely asking if it were true that he had advised Africaner to go to the Cape. But at last Africaner decided to go. When they started, nearly the whole village went with them to the Orange River, half a day's journey, and the parting was very affecting.

To get Africaner safely through the territory of the Boers it was arranged for him to travel in disguise, and whenever necessary, assume the rôle of Moffat's servant. "Of two substantial shirts left, I gave him one," says Moffat; "he had a pair of leather trousers, a duffel jacket, much the worse for wear, and an old hat, neither black nor white. My own garb was scarcely more refined. Ludicrous as the picture may appear, the subject was a grave one, and often did I lift my heart to God that His Presence might go with us."

On the way, Africaner had abundant opportunity to hear what the Boers thought of him. Water being scarce, it was frequently necessary to stop at the farms, and everywhere Moffat met with a kindly reception. A report having been spread far and wide that he had been murdered by Africaner, some would scarcely credit his identity. At one house, where the farmer, a truly good man, had shown him much kindness on his way

up, a novel scene occurred, which Moffat relates as follows:

"The farmer, seeing a stranger, came slowly down from the house to meet me. When within a few yards I stretched out my hand. He put his hand behind him and asked me, rather wildly, who I was. I replied that I was Moffat, and exprest my wonder that he had forgotten me. 'Moffat!' he rejoined, in a faltering voice, 'it is *your ghost!*' and moved some steps backward. 'Don't come near me! You have been long murdered by Africander.' 'But I am no ghost,' I said, feeling my hands to reassure him. But his alarm only increased. 'Everybody says you were murdered; a man told me he had seen your bones'; and he continued to gaze at me, to the astonishment of his wife and children, who stood at the door, and also of my people.

"At length he extended his trembling hand, saying, 'When did you rise from the dead?' As he feared my presence might alarm his wife, we moved toward the wagon, and I told him of the change in Africander, saying, 'He is now a truly good man.' To this he replied, 'I can believe almost anything you say, but *that* I can not credit; there are seven wonders in the world, that would be the eighth.' By this time we were standing with Africander at our feet. The farmer then said, 'If it is true, I have only one wish, and that is to see him before I die; and when you return, as sure as the sun is over us, I will go with you to see him, tho he killed my own uncle.'

"I was not aware of this fact, and hesitated whether to disclose to him the object of his wonder; but knowing his sincerity, I said, 'This, then,

is Africander!' He started back, looking at him intently. 'Are you Africander?' he asked. The chief arose, doffed his old hat, and making a polite bow, answered, 'I am.' The farmer seemed thunder-struck. When he had assured himself, by a few questions, that the former bugbear of the border stood before him, meek and lamblike, he lifted up his eyes and exclaimed, 'O, God, what a miracle of Thy power! what can not Thy grace accomplish!'

At Cape Town Africander's arrival created a sensation. Many found it hard to believe that this meek and docile black man, whose Christlike character was apparent to all, was really the cruel and bloodthirsty chief of whose exploits they had heard for more than twenty years. His knowledge of the Scripture amazed every one, and his New Testament, worn and thumbed by constant use, was an object of very great interest.

Everywhere he was accorded the kindest of treatment. The Governor not only fully pardoned him and gave him a passport to insure his safe return home, but expended the £100 that had been set on his head, in purchasing a wagon and other gifts for himself and his people.

On the way home an incident occurred that shows how completely he had changed. At Tulbach, a woman, unable to forget the past, followed him along the public street, heaping abuse upon him and screaming at the top of her voice. In the old days he would have struck her down dead, but now he bore her torrent of abuse without a word of protest. A large crowd, attracted by the noise, followed him to his wagon, but his only word was, "This is hard to bear; but

it is part of my cross and I must take it up."

As Mr. Campbell, who had recently arrived from England with Dr. Philip, for a second tour of inspection, insisted on Moffat's accompanying them, he could not return with Africander as he had planned. Nor did he ever again work at his kraal, being assigned to another station where it was hoped Africander would join him.

Less than a year later, when the deputation was at Lattakoo (afterward Moffat's station), Africander came, bringing some books and articles of furniture Moffat had bought at the Cape and given into his care. He had been very faithful to his trust, and Moffat was rejoiced to see his old friend.

As Mr. Campbell was about to return to England, Africander accompanied the party as far as Daniel's Kuil. Here he met his old foe, Berend Berend, now like himself, a faithful follower of Christ. All animosity

was over between them, and they joined in a service of praise and prayer, kneeling at the same stool to offer their petitions.

When Moffat took leave of Africander it was with the hope of soon seeing him again. But it proved to be a last farewell. Less than two years after, in March, 1823, God called the chief home.

To the last he remained true to his Master. When the end was approaching he called his people together and gave them wise words of counsel. "My former life is stained with blood," he said in closing, "but Jesus Christ has pardoned me, and I am going to heaven. Oh! beware of falling into the same evils into which I have frequently led you; seek God and He will be found of you to direct you."

Thus ended the career of this notorious outlaw. Surely, he was a twice-born man. Nothing less than a rebirth by the Spirit of God could have so changed him.

THE SINEWS OF WAR

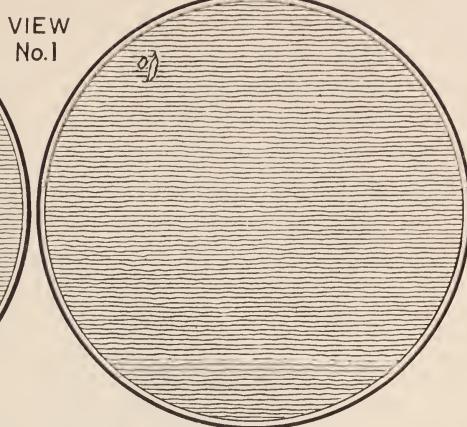
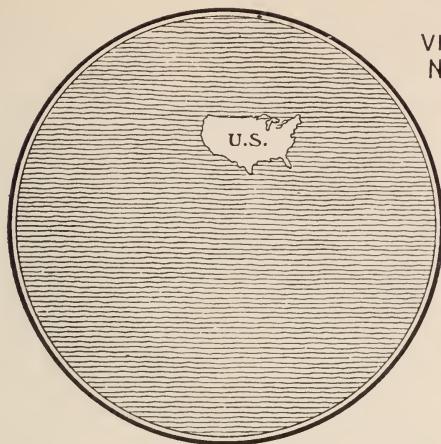
BY REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.



HERE is no doubt that the great work of missions to which Christ calls His Church is a great Christian warfare. Some have objected that this figure of speech which depicts the "Christian hosts as an army with banners making an onslaught upon the besieged fortress of heathenism" is out of harmony with the life of Him whom the angels heralded as the Prince of Peace. There is no doubt that the Apostle

Paul was right when he said: "The weapons of our warfare are not carnal," but, nevertheless, it is a Christian warfare. The very terms we use in speaking of missions prove it. The Forward Movement, an aggressive campaign, recruits, reinforcements, the force in the field, the strategic centers of activity—what do these words mean if they do not mean warfare, and these words were not an invention, but a revelation. The first promise to the human race was a promise of war: "I will set enmity

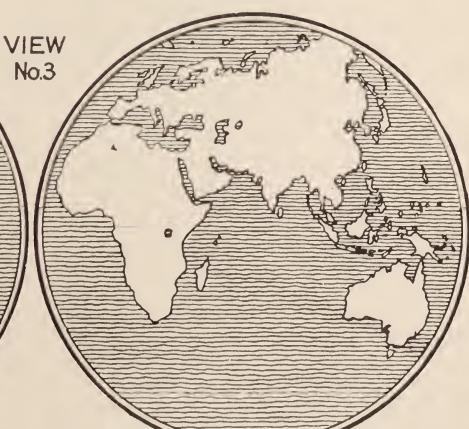
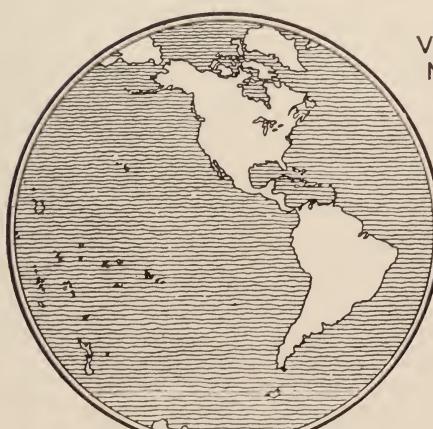
THREE VIEWS OF MISSIONS. WHICH IS YOURS?



"Jerusalem and in all Judea and in Samaria."



"The uttermost parts of the Earth."



"Go ye into ALL THE WORLD and preach the Gospel to every creature."

between the seed of the woman and thy seed," and this warfare between the powers of darkness and the powers of light has been going on ever since. We wrestle not against flesh and blood, but against the principalities and powers of this world-darkness, against spiritual wickedness. We are told to fight the good fight of faith, to put on the whole armor of God, and Jesus Christ Himself assured us that for this purpose was the Son of God manifested—that He might destroy the works of the devil. "I come not to send peace on the earth, but a sword." Charles Kingsley felt it when he wrote:

God! fight we not within a cursed world,
Whose very air teems thick with leagued
fiends?

Each word we speak has infinite effects;
Each soul we pass must go to heaven or
hell—

And this our one chance through eternity
To drop and die like dead leaves in the
brake!

Be earnest, earnest, earnest; *mad* if thou
wilt.

Do what thou dost as if the stake were
heaven

And this thy last deed ere the judgment
day.

The very hymns we sing, unless they stand for mere sentiment, are a proof that missions is a warfare: "Onward, Christian Soldiers," "Fight the good Fight," "Stand Up, Stand Up for Jesus, Ye Soldiers of the Cross," "Am I a Soldier of the Cross?" and all the other hymns of the Church militant as sung in the battle of the ages.

Missions is a warfare because of present conditions on the foreign field. The non-Christian religions are drawn up in battle array for the Armageddon of God; Hinduism is no longer stag-

nant, but rampant; Buddhism and Islam are aggressive and the non-Christian faiths are doing their utmost to fight Christianity with its own weapons. Compromise has never yet won the day; but where the banner of the Cross has been displayed, there have been unconditional surrenders and glorious victories. The work of missions is a Christian warfare. We know it from the vision of victory which John the Apostle saw on Patmos: "And I saw the heavens opened; and beheld a white horse, and he that sat thereon, called Faithful and True, and in righteousness he doth judge and make war: And his eyes are a flame of fire and upon his head are many diadems, and he hath a name written which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood, and his name is called the Word of God. And the armies which are in heaven followed him upon white horses." It was Bishop Heber who interpreted that great vision in the greatest of our missionary hymns—"The Son of God Goes Forth to War."

If missions is a great warfare, and a warfare to the finish, then this great work to which Christ calls His church is a work of MEN. The only woman killed in the battle of Gettysburg was Jennie Wade. In a little brick house, on the last day of the battle, while preparing to bake bread, she was struck by a sharpshooter's bullet. Warfare is a man's work. Even among pagans and Moslems the brunt of the battle has always been borne by men and not by women. The Mohammedan religion was spread over three continents within a single century by the energy and enterprise of Mohammedan warriors and preachers.

There were no women's missionary societies among the Moslems. Shame on us, Christian brethren, if in this warfare for Christ we put the burden of the conflict and the bulk of the budget on the women of our churches. Yet, has it not been true in many places that the women's boards and the women's societies and the women missionaries have outnumbered the men and their work? Is there not some truth in the parody of the poet:

In the world's broad field of battle, in
the bivuac of life,
You will find the Christian soldier rep-
resented by his wife.

The women have been moving forward for the last five decades. They have organized their forces and are now waiting for the laymen to bring up the reserves. There have been men who, through faith and zeal and consecration, have done great things for the Kingdom, but they have been conspicuous because of their fewness. One-tenth of the men in the Church have been doing nine-tenths of the work. We need a forward movement along the whole line. Mission work is a man's work, a Christian man's work, and every Christian man has a definite right to his share of the "white man's burden." There has been much talk about a forward movement in many of the churches, yet in very few places has this forward movement been so rapid as to be in danger of arrest on the highway of God for exceeding the speed limit. The fact is, we have not begun to use the high gear or to mobilize all our forces. The reserves at our disposal, of men and money, of faith and prayer and sacrifice, remain practically untouched.

The greatest obstacles to the evangelization of the world are not in Asia and Africa, but they are at home. The present crisis of opportunity in every Eastern land is a challenge to our liberality and a trumpet call to sacrifice and service. "The Son of God goes forth to war, who follows in His train?" It is the same clear note that rang out on Olivet: "Go ye unto all the world and preach the gospel." That word was spoken to a company of MEN. It was a call to manly heroism, to manly determination, to manly enterprise and consecration by the Son of Man Himself, who said: "Even as the Father has sent me, so do I send you."

The forward movement in the early Church was a forward movement of men. James and John, Peter and Andrew, Paul and Silas, Barnabas and Mark, Epaphroditus and Titus, were the leaders of the Laymen's Missionary Movement. When John the Apostle was too old to mingle in the conflict, he said: "I have written unto you, young men, because ye are strong."

Joses Barnabas lived at Cyprus, forty-five miles from the base of operations, when the forward movement for foreign missions first began to go away from Jerusalem. He owned land, and was probably wealthy, altho a Levite. There was no law or social regulation enjoining communism, but in the excess of his goodness he cared not for precedent. He had faith in the enterprise and, being a landowner, knew values. Being full of the Holy Ghost he knew enthusiasm as well. So he sold his land and brought his money and laid it at the apostle's feet. (Afterward he became his own missionary and had a parish in Asia.)

. . . Barnabas stuck to the forward movement all his days. In 1 Cor. 9:6, Paul mentions him and implies that he was still at work, unmarried, and toiling with his own hands. But he could not have missed his farm much, for tradition relates that "he became Bishop of Milan, preached in Rome, converted Clement, and died a martyr in Cyprus." He was a man who esteemed the interests of the cause greater than his personal interests. Who follows in his train?

The problem of missions to-day is not a problem of generalship or strategic position, but of the sinews of war. We need to recall the words of that old warrior, David: "As his part is that goeth down to battle, so shall his part be that tarrieth by the stuff. They shall part alike." We expect from our missionaries obedience, sacrifice, vigilance, and absolute faithfulness to their task. Every criticism of missions which we hear is an indirect tribute to the high ideals we have formed of the missionary's task. If we expect so much from them, have they not a right to expect the same from us—equal obedience to the command of our great Captain—something of the same spirit of sacrifice and up-to-date knowledge of the facts of missions, to prove our real interest and a wrestling for victory, as those who have given their whole lives to the work?

"Are you allured by peace and velvet ease

The chance is yours to seek them
should you please.

They tempt me not while these my
brother men,

Crawl up the stairs of pain on bleed-
knees.

If once the laymen in our churches

feel a sense of personal responsibility to fulfil the last command of Christ there will be no lack of the sinews of war. Forty years ago Dr. Chambers preached a missionary sermon in one of the New York churches on a rainy Sabbath, when there was only one man in the audience. He made an appeal for the payment of the deficit of the Dutch Reformed Board. That deficit amounted to \$55,000, and \$11,000 were needed immediately to meet the crisis. The smallness of the audience did not hinder God's Spirit from working through the preacher. Before he went to bed that night there was a ring at the door, and Mr. Warren Ackerman announced himself as the only man who had heard the sermon on personal responsibility that morning. He drew out his check-book and began to write. Dr. Chambers watched him with much anxiety as he wrote. You can imagine his delight when Warren Ackerman filled it in for \$11,000. "I could not sleep that night," said Dr. Chambers, "for very joy, but early in the morning there was a ring at the door, and there stood Mr. Ackerman, asking me to return the check which he had given me the previous night. Sitting down, he took his check-book and put the figures 5 and a second 5." "Now," said Dr. Chambers, "I know he is coming back because he feels he has given too much and is giving one-half of the total amount needed." But when the check was filled in the amount was \$55,000, the largest single gift ever received by our Board. In such fashion does a sense of personal responsibility enable men to do exceeding abundantly above all that they are able to ask or think for the Kingdom of God.



A MISSION HOUSE AT LAKE HARBOR, BAFFIN'S LAND

ITINERATING IN THE ARCTICS

BY ARCHIBALD L. FLEMING, LAKE HARBOR, BAFFIN'S LAND



HE Eskimo had left the Mission station and scattered themselves in little hamlets along the northern shores of Hudson's Strait, so on January 21st we started on our first missionary journey.

Many imagine that traveling by sled and dog-team is as easy and pleasant as to go for a drive at home, and that all one requires is to mount on a comfortable seat, well wrapt in furs, crack a long whip, while the dogs dash over snow and ice at the speed of ten miles an hour. In Baffin Land however, or wherever the sea or great stretches of uninhabited country have to be crossed, the process is very different.

Whenever the snow is unusually soft or where a drift or ground ice has to be passed over, one must not only get off the sled, but push hard behind to help the team, and then

consider himself fortunate if he does not have to harness himself to the sled and do some continuous hauling.

If there has been a heavy fall of snow during the night, one man must walk ahead of the team and "break trail" by tramping down the snow. This is hard and hot work, even with the thermometer registering sixty to eighty degrees of frost. When a keen Arctic wind has to be faced the reader can perhaps imagine what it is like.

We rose at 6 A.M., while the land still lay shrouded in darkness, loaded the kumotik (sled), and lasht on the boxes with strong thongs to keep them in place. The dogs were harnessed to the traces, and after a few preliminary cracks of the whip, 25 to 27 feet in length, and shouting to the team, we started off down the hill.

At the ground ice all hands had to push and shove to get the sled over the rough, jagged ridges, some of

which were several feet high and perpendicular.

At last we gained the level ice on the sea, and were soon traveling along at a fair speed. The team was small, but the ice was in splendid condition.

The wind was blowing slightly from the north and driving the snow before it. As we traveled along our solitary way there was not a single sign of life except once when a large raven, with his hoarse croak, passed us in his black, mourninglike coat, which only tended to deepen the feeling with which even the air seemed to be laden—Desolation. There was something indescribably impressive in the scene before us. The whole land was sheeted in purity, but ever and anon the scene was changed.

Sometimes we traveled near to the shore, at other times when crossing bays we were far from land. Now we would pass close to some large iceberg raising its high pinacles majestically above the frozen sea, or again, we would skirt some island completely enveloped in its blanket of snow and its frills of ice. We journeyed on our way with only the peculiar rustling of the snow or the occasional bark or snarl from one or other of our team to break the death-like silence of these Arctic wilds.

Suddenly, as we rounded a point of land projecting out from the rest, we noticed on top of a small hill a tall stone, standing upright, and knew that our journey was nearly at an end. At each encampment such a stone or pile of stones is erected as a guide to travelers.

In a short time we reached the summit of the small range of hills forming the coast line, where we had

a splendid view of the encampment called Aulatsevik.

It was our first glimpse of an Eskimo winter village, and one which we shall not soon forget. As we approached the nearest igloo (snow-house), we were met by a pack of dogs, who gave us a noisy welcome. Soon the people came running out eager to shake hands. It was a slow process getting round them all, but by the time we had done so the kumotik was unloaded.

Our igloo had been built for us, but had not yet been heated to get a coating of ice on the walls inside, so that meant a cold night for us. Three women sewed together some old sacks, and these were pegged up under the roof in the hope that they would help to keep off the dripping snow.

Some straw which we had brought with us from an old packing case, was laid out, and on top of that we had one deerskin and our sleeping-bag. A koodlil (stone lamp) was lighted, and when our impedimenta had been brought in our mansion was ready. We surveyed the place with a mixture of feeling. Certainly many horses at home are better housed than we were but that was only the beginning. Worse was to follow.

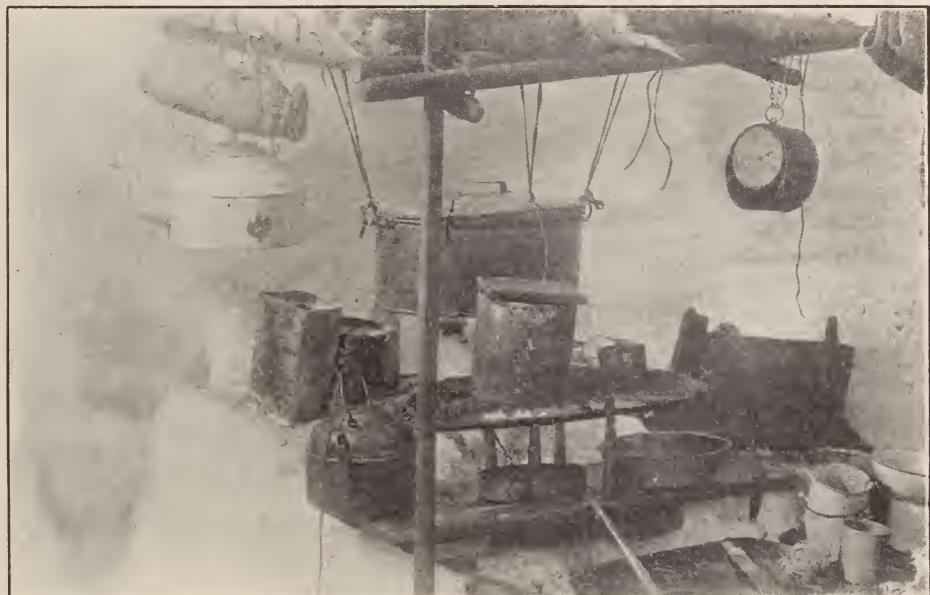
Our first food at Aulatsevik was seal meat stewed in a dirty, old, greasy can by one of the Eskimo. But we were very hungry after the long journey, and doubtless that helped it to go down, for as an old highland shepherd in Scotland once told me, "Hunger's guid kitchen."

After this frugal meal we visited some of our old friends, who were delighted to see us and thanked us for coming.

On our return we watched the men and boys playing their games. It was a queer sight to see them in the pale moonlight. The boys, like the men, drest in their thick double reindeer suits, looked like balls of fur as they ran and tumbled about in the snow.

The night was advancing, so we

which must have been built with this object in view. When the service began the igloo was crowded. It held some 50 adults, not to mention a dozen or more babies in their mothers' hoods. Besides those in the igloo proper, a number had packed themselves into the sookso (porch).



INTERIOR OF AN ESKIMO HOUSE IN WHICH THE MISSIONARIES LIVED

reluctantly withdrew, and on our way back passed several young women sitting huddled together in the snow singing hymns from their one hymn-book. They were learning the words from the book by the light of the moon.

Owing to the cold and damp we found it almost impossible to sleep, but managed a few broken hours between times.

On the following morning (Sunday) breakfast was served "table d'hôte" and consisted of a cup of coffee and biscuit. Dinner was better, since we had stewed venison (reindeer) and a plateful of corn flour.

Service was held in the largest igloo,

A snowhouse is not intended for this sort of thing, and the presence of so many raised the temperature very considerably, while the atmosphere became oppressive and the walls dript badly. All joined heartily in the singing tho not always following the same tune or key. The attention to the sermon left nothing to be desired.

In the evening we were treated to a heavy snowstorm, with a cutting wind, so that no service could be held.

One interesting feature of the work at Aulatsevik was the school work among the children. It was a real joy to hear them sing simple hymns such as "Jesus Loves Me," and repeat texts

from Scripture in their own tongue. Before we left most of the children could sing from memory a number of hymns, repeat not a few texts, and knew the syllabic characters and also the numerals. A few of the older ones could even read and write a little, but this was due to the hearty cooperation of their parents, who were themselves only learning. The Eskimo children are delightfully natural, yet in spite of having been brought up on practically nothing else but raw flesh, we found that "a snippet bá" has as much attraction for them as for any gutter bairn in one of our large cities at home.

While at Aulatsevik we were greatly impressed with the phenomena to be seen in these northern skies, and the words of the Psalmist came home with new power. "The heavens declare the glory of God; and the firmament sheweth His handiwork." As we gazed in wrapt amazement into the star-spangled heavens above and watched the glorious and ever-changing Aurora Borealis, we could not but feel within our soul the deepest sense of awe. Nor was this lessened, but rather intensified, when we remembered that Arrhenius had declared that the phenomena of a Crookes Tube and of the Aurora Borealis are in reality the same.

We returned to the station from Aulatsevik on February 21st to get new supplies before setting out on a trip down the Strait in order to visit the outlying encampments to the east of Aulatsevik.

On March 10th we left for Kingnakuak, which was the nearest encampment beyond Aulatsevik, and arrived there safely after a very cold journey. At this place we had to live a most primitive life in these extemporized

dwellings as paying guests of the Eskimos for over two months, since, owing to the poor condition of the dogs, we could not get a team sufficient to take us farther. Owing to the scarcity of food, and consequently of blubber, we could not expect to get sufficient blubber for an additional lamp; as it was, the lamps were only lighted when cooking had to be done or snow melted for water. Ruskin said that he feared nothing "except only draughts and ugly people," but had he lived with the Eskimo he would have required to get used to both, and in addition might have found his friends decidedly odiferous.

We shall not attempt to describe an igloo in which an Eskimo family live, save to say that one meets with dirt and grease galore. The sights and sounds are excruciating, while the foetid smells most surely outrival those of traditional Cologne. Even such a famous Arctic explorer as Commodore Peary, when speaking of these dwellings, says: "A night in one of these igloos, with a family at home, is an offense to every civilized sense." He is right, but we wonder how our hero of the North Pole would enjoy over two months under these conditions instead of one night.

We can not say what we would have done had our coal supply been adequate to our needs, but as it was, we were simply driven from the station owing to lack of fuel, as we found it quite impossible to live in rooms where the temperature was sometimes as low as 15.5 degrees *below* zero.

The greatest strain was brought upon us at Kingnakuak—not because the people were dirty and degraded so much as because they were practically starving from time to time while we

were with them. Consider what a missionary's feelings are when numbers of starving natives follow him everywhere and perpetually beg for food. He sickens with the feeling of utter helplessness which seizes him and which he finds hard to shake off. Combine with this the fact that he is

sophisticated sort of individual. If a plate must be cleaned he considers his tongue as good an instrument for the work as any southern invention. Indeed, he thinks it was made for that very purpose, and a few licks does the work.

Our cooking had to be done over a



PART OF A MISSIONARY'S ESKIMO AUDIENCE

living in perhaps the most uncongenial and austere environment possible and you will realize something of our need. Most gladly and willingly would we have helped them more than we did had that been possible. Our stores were all too scanty, and we have the coming winter to face and no supplies will reach us until next summer. The dogs died from starvation in great numbers, while the people sometimes had only one meal in two days. It was a hard time for both man and beast.

By living with the Eskimo we had to put up with much that was not pleasant. The Eskimo is a charmingly un-

koodlil in which seal or walrus blubber takes the place of oil, and dried moss from the hills acts as wick. We lived on the one course system generally, and biscuit and coffee formed our staple diet. We obtained such luxuries from time to time as seal, walrus, wolf, polar bear, white whale, reindeer, etc., and even a plate of ground rice or corn flour occasionally. Commodore Peary states that "walrus and seal meat . . . are valuable for dog food, but a white man does not usually care to eat any of these—unless he is nearly starving."

We had seal more than any other meat, but whatever it was, it was *al-*

ways *stewed*, as there seemed no other way of cooking it over a primitive stone lamp. Our stew pot was a worthy invention. It was an old boiled beef can with a piece of wire for a handle and a piece of wood for a lid. This idea worked splendidly, only we did feel selfish at times and longed for something other than stew or coffee and biscuit; quite often we were glad to have even that.

In spite of all this the two months spent at Kinguckjuak were most beneficial to us in some ways. By living with the Eskimos for such a period we were able to understand him as he really is, and in a way which we think would be quite impossible without such an experience.

We began to see things through Eskimo eyes, and with that came a deepening of the intolerable craving to win them to the Savior. There is an inscrutable, venerable mystery in even the meanest and most degraded of these people, and one gets to really love them.

As we studied the Eskimos under easy, natural conditions, we seemed to see as Carlyle would say, "A small light shining and shaping in a vortex of Eskimo darkness." Yet the darkness itself is alive. It is the eager, inarticulate, uninstructed mind of these people longing to become articulate, to go on articulating ever after. The saving of the first good seed, and the careful uprooting of the weeds are essential, and the little result may as yet be seen, it is not lost.

We had many exciting times at Kin-

guckjuak. On several occasions we went seal and walrus hunting with the men in the hope of getting some photographs. The igloo was raided by the dogs during the "sma' 'oors o' the mornin,'" and when at last darkness gave place to light there was hardly a scrap of meat or blubber to be found. Even the blubber in the koodlil had been licked up. This little escapade cost one dog its life, and the poor brute's dying moans did not help us to sleep after the excitement of fighting the animals out of the dwelling.

Again, one morning after a blizzard we awoke to find the whole encampment completely buried in snow. We dug ourselves out and enjoyed the luxury of stairs from our igloo *up* to the outer world. At the igloo in which we were staying the snow lay some two feet above the top of the roof, but some of the other igloos had several feet of snow overhead.

On another occasion a thaw set in, and without warning the roof collapsed. Again, a number of Eskimo from further down the Straits arrived weary and hungry, having been adrift in the Straits for several days on a large pan of ice. After over two months we returned to the station.

In closing this short account of the work which is being done for God and His Christ in the Arctics, may we plead as did Saint Paul of old, "Brethren, pray for us."

"Lo! through ice and snow we pass
One poor soul for Christ to gain.
Gladly we bear want or distress
To set forth the Lamb once slain,"



THE PRESBYTERIAN ACADEMY AT PYENG YANG, KOREA

STIRRING LETTERS FROM KOREA THE JAPANESE ARREST OF KOREAN CHRISTIANS

EDITORIAL

IT may or may not have been to the advantage of Korea that she was swallowed up by Japan. The little peninsula was in an unenviable position—too weak to defend herself and maintain her independence, and certain to be confiscated by either Russia or Japan. Without doubt, it was to the advantage of Korea's material and spiritual progress that the progressive Japanese rather than the medieval Russians should be in control. Koreans have, however, suffered much in the transfer. Her princes have been deposed, her property appropriated, her people ill-treated, and her national rights and customs disregarded.

The advent of Japanese rule has, at the same time, brought advantages. The laws have been systematized, order maintained, courts of justice established, schools developed, railways built, and material conditions improved in many other ways. The chief

disadvantages have come from the continuance of military occupation and government. Ever since the lamentable assassination of Marquis Ito, the Japanese have been suspicious of every Korean native organization. It is not surprising that the Koreans do not love their conquerors, but the Japanese have not taken steps to win their love or gain their confidence and cooperation. The Koreans are naturally a peace-loving people, and might with patience and tact be brought into friendly relations with the Japanese, but they are not cowardly or spiritless, and harsh measures are calculated to strengthen their antagonism.

The missionaries have been in a delicate position. Their position as ambassadors of Christ has kept them out of local politics, and as American and British citizens they have refused to meddle in the Korean-Japanese imbroglio. But thousands of Koreans are in their Christian schools and churches, and the ties of affection are very

strong. It is difficult for missionaries to see pupils, wards, friends ill-treated and misunderstood, without making any effort to help them. What shall a man do as a man when he sees a helpless woman insulted by a soldier, or a Korean man assaulted by a Japanese in the street? Such cases were frequent in the early days of occupation. They are less frequent now.

The Japanese are apparently nervous and suspicious, and often take steps to put down imaginary sedition in a way that makes them a laughing stock before the enlightened public. Some time ago a poster announced a meeting in the Seoul Y. M. C. A., under the title:

Love Your Enemies

The Japanese smelled sedition and demanded that the offensive notices be withdrawn. Korean copies of the Gospel of St. Mark were printed and distributed all over the land. Word went out among the Japanese that thousands of seditious pamphlets were being sent out by the Korean Christians. It is suggested, and not without reason, that the Japanese military authorities desire to remain in control in Korea, and in order to do this, must show that there is still cause for keeping a strong hand on the country. Therefore, if there is not good evidence of Korean unrest and sedition, they must manufacture some. This will perhaps account, in part, for the strange actions of the government recently in causing the arrest, imprisonment, and we fear, torture, of Christians and others in the effort to discover a plot to assassinate the Governor-General.

Many letters have been received from American and British subjects in Korea, which leave no room for

doubt as to the unreasonably harsh methods employed by Japanese authorities. There is no evidence that they have desired to persecute the Christians as such, but are naturally suspicious of the more intelligent, independent classes of which these Christians are composed. They also look with critical eyes on the schools and churches under missionary control, and, without cause, consider them hot-beds of treason. We quote from recent letters which give a graphic view of the unhappy situation and reveal the indignities to which foreigners are subjected, and the sufferings of Koreans.

Arrests at Syen Chun

The Christians have been very happy over the academy in Syen Chun and the splendid work it was doing, but last October, to the great surprise of the missionaries, four boys were arrested. A little later the academy teachers, several teachers of the lower schools for boys, and about a dozen more academy students were arrested. At first the missionaries did not know the cause for these arrests. Then they heard that the Japanese suspected a plot to kill the Governor-General as he passed through Syen Chun on his way to open the new bridge at Sin Eui Ju. The missionaries, however, were so certain that the men and boys arrested were innocent of any serious offense that they expected them back soon. After six months they are still in prison. The missionaries struggled along trying to keep the school going after the teachers were taken, and even upper class academy boys were set to teaching in the lower schools. One foreign pastor at a time was taken from the country

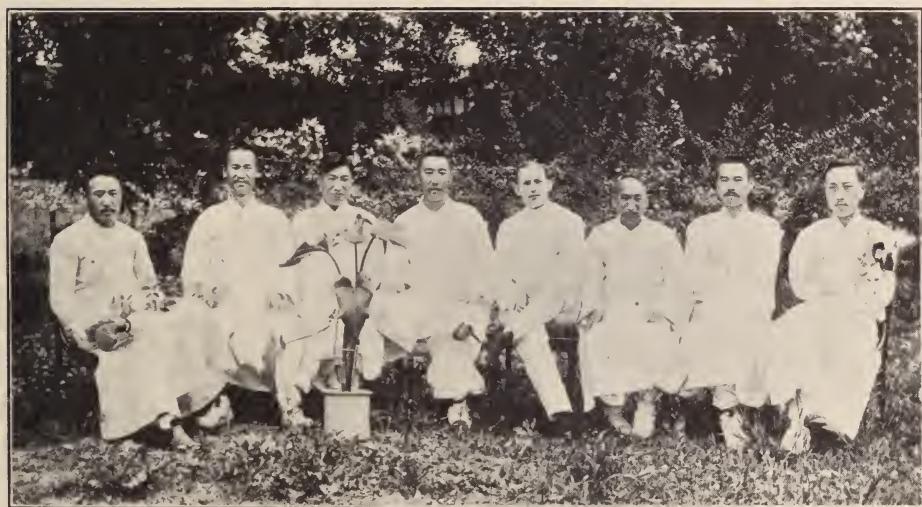
work to do Bible teaching, and several worked themselves ill. Instead of prisoners being released, there have been more arrests and the school has been closed.

Most of the arrests made in North Korea have been of Christians—leading men—those who are educated and have ability. The Koreans began to say, "It seems to be a sign of respectability to be put in prison!" Among those arrested in Syen Chun are the Korean pastor of the North

ber, but they worried her into saying perhaps that he was at such and such a place, and when they asked him and he gave a different answer, back they came to her.

The Charges

There seem to be three charges against the Christian men and boys: (1) That there was a plot to kill the Governor-General as he passed through Syen Chun on the train; (2)



REV. G. S. MC CUNE AND KOREAN TEACHERS OF SYEN CHUN, SOME OF WHOM WERE ARRESTED BY THE JAPANESE

Church—an elder, and another church officer from the same church. These three, with a fine young graduate of the academy were arrested about two weeks before Christmas. A deacon of the South Church was taken two days after Christmas. There have also been arrests made from country churches. These include many church officers and two ordained pastors. The police kept coming to the wife of Pastor Chai, who was arrested, and saying, "where was your husband on such and such a date?" She did not remem-

money was being raised and plans were made to send a man over into Manchuria to teach something; (3) the only orphan asylum in Korea is in Syen Chun, and, under the name of this asylum, money was being raised from questionable sources and for bad work. The missionaries know of no plot against the Governor-General, but the Japanese believe that there was, and were frightened into foolishness. The day the Governor-General came through to Seoul, all the mission-school boys were ordered to go and

make their bow to him at the station. When they reached there the police searched their pockets and took their knives away. When the tiny primary boys arrived and tumbled into line, all out of breath, even their little pockets were searched and *their* little knives were taken away. What would be the psychological effect of such a performance on the young mind?

2. As to charge number two, some money was raised to send a missionary to the Koreans in Manchuria. There are men over there who would, no doubt, be glad to fight for the independence of Korea—and the Japanese look with suspicion even upon any movement to send them the Gospel.

3. As to the orphan asylum, Dr. Moffett explained to the Japanese authorities that he himself brought the first money for it from some Christian Koreans who had seen such asylums in America, and thought it would be a good thing to start one in Korea. Syen Chun was chosen as a location because it is such a quiet, country place. Yang Moksa, the pastor of the North Church, was in charge of this asylum. He had also been getting a passport to go to Vladivostock to look after the mission church work there, and return. He was arrested for "complicity in a certain affair."

The Japanese complain that the school boys have been known to pray that Korea might some day be free again. Two Korean boys entered the academy as students. They were dismissed because they were not desirable boys for the school. From the rakish cap worn on freakishly-cut hair, the dainty little dancing girls' slippers that flap-flapped from the feet, there was not one straight, honest, manly

thing about them. They turned out to be spies, and the Japanese assumed that they were dismissed *because* they were spies.

The Christian teachers have lain in prison for over six months, while the police are trying to discover some plot. And lying in prison is not all. There are many explicit tales of torture which the Japanese are using to force "confessions" from prisoners. Missionaries are forced to believe that these stories are true. Not only has the preliminary examination, which the law requires shall take place within four days, even for a Korean, been postponed for months, but the word has come that some of the men have suffered much. One teacher, a regular old wrestler in prayer—a man so filled with the Holy Spirit that he is a power for good wherever he is—was examined and released in one week, but another good man was confined for several weeks without examination. The son of Pastor Keel, the blind pastor of the great Pyeng Yang Church, was one of the teachers arrested. He is a fine, handsome fellow, but not strong, and would not be able to stand long confinement or torture. A deacon of the church in Pyeng Yang died in prison. Another man was taken from the prison to the mission hospital, where he died of heart failure. It is suspected that the torture he had undergone and the hardships suffered caused his death.

Evidence of Torture

There is good reason to believe that torture is used. One man—not a Christian—told one of the missionaries that he escaped with his life when he made up his mind he could not

stand any more torture. One morning when he saw them getting ready to torture him again, he said, "Stop; you do not need to do that, for I have decided to say whatever you want me to. I can not give you another bit of true witness, for every bit that I know I have already told you. Anything more that comes from my lips now will be lies—but you want lies, so I will tell them. I can not die again—seven times you have killed me dead, and seven times I have come to life again, and I can not stand any more." (Koreans speak of fainting as dying.)

They began to question him and he would answer: "I did—that is lie number one. I did—and that is lie number two. I did—and that is lie number three." They soon stopt. Later he was sent before the procurator, who said, "What about all these things you have testified to?" "Oh," said he, "those are all lies. I told the officers at the time they were lies—but they had killed me seven times." The procurator sent him back and they began to bat him around and get ready for the torture again. "As soon as he could get their attention he called out, "Stop! you do not need to do that. I will do anything you tell me to; I will say anything you want me to. Of course, it will all be lies, just as before, but I can tell lies." They decided they could do nothing with him—left him in prison a few days and then told him to clear out, which he promptly did. Other cases could be cited to show that torture is used.

One missionary met a young boy of about seventeen who had just come out of the prison in Seoul and had run into an inn near to warm himself. It was winter and he had been in prison four and a half months, and

come out in the summer clothes he wore when arrested. He told the missionary that he was the son of a Christian who has been a helper to a missionary of another mission. His father has been banished from the country and the boy said he did not know what he had been in prison for. But he told the missionary about a man, a relative, who after his examination was brought into the same prison where he was. He said this man's hands were so scarred and sore from burning that he could not use them, and had to be fed for two weeks.

The Missionaries' Statement

At first the missionaries would not believe the things they heard, but so many instances were related from reliable sources that they could no longer refuse to believe. Several missionaries went to Seoul and sent in to the Governor-General a carefully prepared statement of the case and a request for a hearing. We waited long, but the Governor-General evidently did not wish to discuss the matter. The American consul refuses to "give credence to every rumor." The Koreans say that it is noticeable that where they arrest heathen it is the better and more influential of the heathen even that are taken. One good Christian man remarked: "If it only were outright persecution because of our religion it would be easier to stand." It is hard to see such good men taken, but after all, they are the ones best able to endure—the ones whose faith is firm and strong and will not fail. Mr. McCune, while in Seoul, obtained a pass which admitted him to all the prisons except the one where the examinations are made. He found Pastor Yang and Elder An in a brick prison which is warmed so that they were

comfortable, their examinations not having begun. Pastor Yang asked for an Old Testament which he was allowed to have, and said he was going to use this leisure in getting out sermons. He also found opportunities to witness as the heathen Koreans around that prison gather about him to listen to Bible stories. Pastor Chai also bore good witness—with his two hands chained so close together that he has to lift both to his face when he eats.

The wives and mothers of the men are bearing this trouble like real Christians. When Pastor Yang and the three other men were taken to Seoul their wives were not allowed to go near or speak to them. The poor pastor's face was puffy with cold, and he looked as tho he had shivered sleepless through the two nights he had been in the local prison. But the brave, undaunted spirit of the man stood up in his eyes as he said: "I have no anxiety." The wives, mothers, and sisters were weeping as tho their dear ones had been carried away dead, but they said: "We trust God. How could we stand it otherwise?" The father of one boy, however, held up his hand in a meeting of Koreans and vowed that if anything happened to his boy he would kill Mr. McCune.

Not long ago the magistrate of Syen Chun made a visit to the Governor of the province, and on his return told a group of men, two Christians being among them, that the Governor asked him how things are in Syen Chun and he had replied, "Ask the missionaries. The magistrate in Syen Chun has very little power. All the people are Christians." A policeman complained that the Church has too much power and that it must be curtailed.

Last summer, on the first anniversary of the annexation of the country the Japanese made a holiday and called all the school boys out to celebrate the happy event, and made them yell "Banzai!" If they would leave them alone the boys might gradually learn to love and trust their new rulers. The Japanese attempt to keep the people ignorant of Korean history, and forbid the use of certain books in the schools. For instance, one is forbidden because of its suggestive, according to the Japanese, story about the ants, who, tho a little people, can do great things because they unite. They also suppress that hymn, "I Am an Ambassador for the King." Missionaries receive magazines from America with articles clippings out, and there are other evidences that letters are tampered with.

Pray for the Korean Christians and for the missionaries and their many problems. The lower boys' schools in Syen Chun could not be opened because there were no teachers.

Another letter reads as follows:

After December 27th there was a period of quiet until January 13th, when a party, including the man before whom the men will finally be tried, went to Syen Chun and caused a little uneasiness by their presence in town. Monday morning, after breakfast, gendarmes were stationed in front of each of the missionary houses to prevent them passing from house to house for two hours and a half. During that time the officers searched the McCune house and made a slight search in the Roberts house. They, of course, found nothing, and went up on the hill and looked it over carefully. The next morning they came again and spent half a day, digging here and there over the hill and in the orchards

and gardens of the Sharrocks, Roberts' compounds. They did not say what they were seeking. One of the officers apologized for having made the missionaries ashamed. A Seoul newspaper about that time published a foolish story that 80 academy boys had a meeting on the hill, at which they drew up a paper pledging themselves to kill the Governor-General. After signing this paper, the article said, the boys buried it with ceremony. Perhaps the police were digging for that paper and hunting for the revolver with which the deed was to be done.

The Japanese Answer

The Governor-General prepared a paper which was read to the missionaries to the effect that there was a conspiracy, or if not an actual conspiracy, the spirit of one, and that the Christian teachers had not been teaching the boys to be obedient citizens. He denies that torture is used, but more and more evidence comes out to prove that there is evidence enough to convince any candid person. Many Koreans have suffered at one time or another, so that these things can not be hushed up any longer. It was reported that several Syen Chun Academy boys had been found innocent, but they have not been released, neither have the teachers who were taken three months ago. It seems that the torture is such as to produce the maximum of pain and fright without leaving marks upon the body. They order the men to never tell what happened.

The time has come when those who know can keep quiet no longer. If only Japan understood the Koreans better! If she were content with their obeying the laws and would let their poor feelings alone, instead of trying

to prod them into patriotic demonstrations, If Korean Christians have not been law-abiding, it has been only in the matter of such required patriotic demonstrations. One year from the annexation of Korea, Japan wanted the Koreans to join them in a celebration of the event. Pastor Yang, who is now in Seoul in prison, was asked to help in getting the people to join in this. He replied that he would give fifty cents toward the feast, but till he died he would not participate. They have wine and drink, and Mr. McCune hurried the school-boys home from the Emperor's birthday celebration—to get them away from the solicitations of bad women they met coming away. Did Pastor Yang do wrong? He would have had a hard time leading his people into the celebration.

Another thing that was hard for the Christians was that in celebrating the Emperor's birthday they are ordered to bow before a picture of the Emperor, or at least toward the east, where he resides. The Koreans said this savored of idolatry and wished to refuse. Some did refuse; some were compelled to do it, and in one place they solved the problem by sending a heathen to represent them and bow.

Another correspondent writes:

The Korean Church is going through deep waters, especially up at Syen Chun, where 90 per cent. of the people are Christians. The Japanese have arrested, without any formal charge, put 70 Christians in prison, including three ordained Presbyterian pastors. One of these is known to the heathen as "bone of Jesus Christ." They say he is only Jesus, he has no body, it is all Jesus, for if any Korean comes to him on any business whatever, he preaches Jesus to them

and tells them his body only lasts such a short time in comparison to eternity. Pastor Chai has been put in prison because he would not tell his people to bow down to the picture of the Emperor on November 3rd.

Unreasonable Suspicion

Another Korean, called praying Hamg, a student, was in the prayer meeting and spoke, saying God had been speaking to him, telling him he did not love the Japanese as he should, so he asked the people to pray, and he bowed himself down to the ground, and in great agony he prayed with tears and sobs. After a great while he got the victory and arose rejoicing, saying God had put His love in his heart for the Japanese. The next day this man was arrested and is now in prison for not loving the Japanese. A spy must have been in the meeting.

One of the pastors who was preaching about the Kingdom of God was arrested and put in prison because he did not preach about the Kingdom of Japan. The Japanese officials in the country districts are so ignorant that they make many mistakes and deal very unjustly with these people. These prisoners are being examined by torture, and one has died; another was sent out to die, because they did not want him to die in prison.

Pray for these men and for the Japanese also, that God may touch their hearts, and that they may learn better things and may know that the Gospel of Jesus Christ is a message of peace and good-will to men.

Here is another testimony:

"It is a good time to pray for Korea. Over 100 Presbyterian native Chris-

tians have been arrested, brought to Seoul, and imprisoned. No reason has been assigned for this action save the general allegation that a widespread conspiracy is on foot against the life of the Governor-General of Korea and other prominent officials.

Japanese and the Korean Church

The actual cause of this persecution may be the desire of the Japanese Government to gain control of the Korean Church. Last summer an attempt was made to compass this object—the Japanese Y. M. C. A. invited many Korean native pastors to visit Japan and its churches—many were reluctant and were constrained to accede by the police, and while in that country the proposal was made for them to place the Korean Church under the Christian Church of Japan, withdrawing it from the American Church. Their answer was, "The Church of Korea is under no church, but is self-supporting, and why should it be placed under any church?" The government is said to have been back of the Y. M. C. A. invitation, and to have paid all expenses. The real trouble doubtless is that the practical deification of the Emperor of Japan, and the deity of Jesus Christ are not compatible, and there must be conflict. The only real help in this time of trouble can come from God, through prayer. Pray earnestly that God will glorify Himself in Korea, by giving all His people here grace to truly know, and fully to do His blest will."

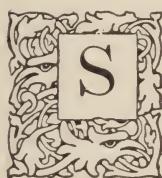
The sooner Japanese military rule is replaced by civil government in Korea the better it will be for Korea and for Japan.



A WESTERN LUMBER-JACK AT WORK

THE CALL OF THE LUMBER-JACK

BY REV. CHAS. A. BOWEN, A.M., PH.D., OLYMPIA, WASHINGON



SCENE ONE.—Night in early January. Preaching and singing on the street corner. Speaker's subject, "The End of a Logger." Fifty or more lumber-jacks listening. Gospel talk ended and a song sung. Fifty copies of the Gospel of John eagerly taken. Note written in crude hand passed to "the pilot": "Pray for Billy. He goes back to camp to-morrow."

SCENE Two.—Saturday morning, middle of July. Telephone:

"Could the preacher come over to the 'dead house' and talk to the boys a while at ten o'clock this morning, 'cause Billy is dead."

Ten o'clock at the undertaker's parlors. Twenty Swedish lumber-jacks

about. Billy had got sick. Taken to the hospital thirty miles in from camp. Waited too long. Operation fatal. In Finland was Billy's mother, who had been left a widow with four sons, of whom Billy was the eldest but one. "Billy was a good boy. His mother would like a prayer said and a song sung." In the coffin a fair-haired son of the Northmen, a boy of twenty years, manly looking, fine featured and strong; his high forehead crowned with golden locks looking as if mother had just combed them. The prayer, the song, the heart word, the grave, then, "Would the preacher write Billy's mother in Finland?" The letter left that day on its ocean way.

Gigantic, towering trees are not the only thing slaughtered in our great

forests of the Northwest. How about the straight, tall, sturdy, splendid manhood that goes crashing down? Thirty thousand lumber-jacks are actually in the forests of western Washington alone, and Oregon and Idaho have their proportionate number. Statesmen, materialistic statesmen, have stirred the nation by their appeals for conservation of forests. Is it not about time that some "voice in the wilderness" should stir the Northwest, yea, and the nation, by an appeal for conservation of this splendid manhood for which practically nothing is being done?

Who Are They?

Mother's sons, every one of them, but all sorts and conditions of men. They must be men of vigorous bodies and abounding energy. They may range in age from the "whistling-punk" of ten years to the man of fifty, "strong, but all stove in." The "lure of the wild" brings them from every walk of life. Thousands from the sturdy middle class of our own land and foreign shores—industrious, contented, patient and care-free. Sons of the parsonage are there. College graduates, with brilliant minds, are there amid the pines—men who, were they to stand full height in their keen intellect, would tower like the lofty cedars and firs. Men of culture are there—men who can sing and write and speak in five languages. There are many with "a history." Many becoming disgusted with the veneer of modern life have fled "back to nature." Other thousands who chafe under restraint and want to go to hell quick. Those are there who would like to see return the good old times of our Anglo-Saxon ancestry, when man used human skulls for individual drinking-

cups—men whose red blood loves fight and whose steel-like sinews would grapple with giant men as with giants of the forests. But now they are just plain lumber-jacks—"swampers," "choppers," "trimmers," "teamers," "road-monkeys," "cooks," "cookees," "bull-cooks," "punk-hunters," "wood-butchers," "pushers," "river-pigs," and what-nots. All there together on a common level. Yes, men who have been religious, many of them, in days agone, and who again would crowd up to the Christ if He were seen and heard again through a great, strong, chivalrous soul. "Go to them," says one of their number on his death-bed, preach to them, tell them of Jesus Christ and His love. You think perhaps that they are hard to reach, but they have great hearts, and as soon as they learn to know you they will trust you."

What's There?

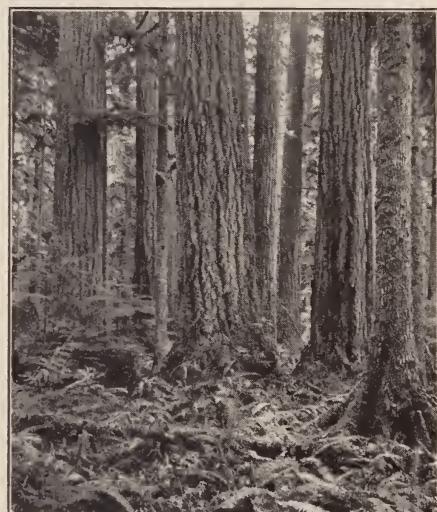
There are the great forests breathing out health. No venomous creatures crawl or fly among the trees. No noxious exhalations fill the air, but resinous odors charge the atmosphere with health-giving properties. Dangers are thick enough to teach alertness, and common needs are many enough to train men in sympathy and fellowship. The strenuous, simple life of heavy toil conduces to purity of life, physical and mental.

The bunk-house is there, with its long, narrow room, the big stove in the center, the damp, steaming clothing hanging about, the dim, loud-smelling lantern, the long rows of bunks, two or three high, filled with hay or fir boughs, covered with rough blankets and almost always "inhabited," tired men trying to while away the long evenings with stale

jokes and musty stories, "turning in" early and arising to "eat by candle light" and then off to the timber by starlight.

The saloon is usually there, or near, where thousands of lumber-jacks go shouting to their own ruin, because they have nothing else to do when they are not at work. Probably no place—not even the mining camp—sees such gigantic debauchery as the lumber-camp saloon at the paying-off times. It is done with such abounding laughter and good-fellowship and abandon as to be almost overpowering. The lumber-jack saloon must have its "snake room." This is as necessary as the bar itself. "A logger once counted 150 men drunk in a single hotel of a town of 1,200 inhabitants, where fourteen other bar-rooms heartily flourished. They overflowed the snake-rooms, they lay snoring on the bar-room floor, they littered the office, they were doubled up on the stair-landings and stretched out in the corridors. Drunken men stumbled over drunken men and fell helpless beside them; and still, in the bar-room, said he, beyond the men who slept or writhed on the floor and had been kicked out of the way, the lumber-jacks were clamoring three deep at the bar for whisky. Hence the snake-room. One may not eject drunken men into bitter weather and leave them to freeze. Bartenders and their helpers carry them off to the snake-room when they drop; others stagger in of their own notion and fall upon their reeking fellows. There is no arrangement of bodies, but a squirming heap of them, from which legs and arms protrude, wherein open-mouthed, bearded faces appear in a tangle of contorted limbs. Men moan and laugh and sob and

snore; and some cough with early pneumonia, some curse, some sing, some horribly grunt; and some, delirious, pick at spiders in the air and talk to monkeys and scream out to be saved from dogs and snakes. Men reel in yelling groups from the bar to watch the spectacle of which they



THE FOREST PRIMEVAL

themselves will presently be a part."

The human blood-suckers are there—the saloon, the gambler, the dealer in lust. They all lie in wait for the lumber-jack, with his "roll" after pay-day. And that "roll" is not small. The cashier of one of the banks in this city, in answer to a question as to how much money the loggers bring into town, said, "In this one bank we have cashed loggers' pay checks amounting to over \$40,000, and it is not near all in yet." "What will become of that money?" was asked. "It will nearly all go into the saloons of this town," was the ready reply. "Boy," said a friend, "where's your money?" The young lumber-jack said the saloon-keeper had it for safe-keeping. "How



THE OLD WAY OF DRAWING LOGS TO THE LUMBER-CAMPS

much have you got left?" "Oh, I got lots left yet," was the happy reply. Soon the boy went away for a few moments and then reeled back again, his friend saying to him: "Near all in?" "I came here yesterday morning with \$123," said the boy, very drunkenly, "and I gave it to the bartender to keep for me, and he tells me I have two-thirty left."

Often near the camp is the dance. Saturday evening the lumber-jack dresses in his "glad rags" and, with such women as he knows, dances all night. The fiddler is a high personage. Next to him is the "caller off," whose happy voice may be easily heard:

"Come to de center and meet your Jo,
With a do, si, do, and a change you know."

Or,

"First an' third couples divide,
Swing in de middle and meet on de side."

Practise and rehearsals of the different steps at the bunkhouse is no small part of the fun.

Who's Needed?

Certainly something or some one is needed when tens of thousands of sturdy, red-blooded, kind-hearted men in life's prime are living by hundreds in camps almost wholly neglected. The first need is a real man. Nothing short of a real man will do any good. He must be a man who believes that Jesus Christ can save any man, in any condition, right on the spot. He must be able to work without any church; be glad to sleep in a bunkhouse, over a saloon, out under the trees, in a stable, or anywhere he can roll up in a blanket. He must be strong of body, of heart, and of faith. He must sing at his task just as the logger swears at his. The smell of the woods must be sweet to him, just as it is to the lumber-jack. He must be willing to meet the devil often in human form, and at close range without flinching. He must "spit cant from his mouth in disgust" and ever talk in the vernacular of the forest. Reverence he must have for holy things and for men, and *must never lose it, or he is lost.* He must

yearn for these loggers as a mother yearns for her child. Such must be the pastor for this "parish of the pines."

What Can He Do?

Given such a man and he can do all that is needed. He can pull men out of hell. Here is what a lumber-jack said when in hell: "Every year for nine years I've tried to get out of the woods with my stake, and haven't done it. Every year I've been kicked out of a saloon dead broke. It isn't because I want to; it's because I have to. It's always back to the tall timber for me."

Here is how such an one was saved from his hell by a real man:

"Pilot," said Ol' Man Johnson, "take this here stuff away from me." The Pilot understood, as the old man, half crazed by his first few drams of the spree, came into his room and began to empty out of his pockets onto the

Pilot's bed several hundred dollars in gold, his earnings of many months. "Keep it away from me, Pilot," said Ol' Johnson, with a gesture of terror. "For Christ's sake, Pilot, keep it away from me. If you don't it'll kill me!" The Pilot understood, and shortly after Ol' Man Johnson reached home from camp he received a draft for his money.

The worker distributes magazines to the camps. Some years in the logging camps of Minnesota over five tons of such reading matter is distributed free. "Those who can not read have others read to them; some look at the pictures. Many men have learned to read in the camp." Such a real man can teach a poor, ignorant fearing soul how to die.

Pat was uneasy as his soul was about to leave his degraded body. "Pilot," whispered the dying lumberjack, "I want yez to fix it for me."



THE NEW WAY OF DRAWING LOGS IN LUMBER-CAMPS

"To fix it, Pat?" "Shure, you know phat I mane, Pilot. I want ye to fix it for me." "Pat," answered the Pilot, "I *can't* fix it for you." "Then," said the dying man, in amazement, "phat the hell did you come here for?" "To show you how *you* can fix it." "Me fix it?" Then slowly, simply, the age-old story of repentance and belief in Christ was told as only the Pilot

The Call

Brother Christians of the Northwest and of the nation, the call of the lumber-jack of these great forest States has come to us. We must not turn him down nor "pass him up." He is at the back door of all our churches in those States. The responsibility of sending messengers to him is upon us. God will require it at our hands. It



A RAILROAD TRAIN OF LOGGING-CAMPS

could tell it to that eager, listening man, nodding his head at intervals. "Um—huh," muttered Pat, when the Pilot had finished, as one would say, "I see." No other word—just "Um—huh." And while breath came shorter, peace settled down deeper and deeper. And when death at last would claim his prey, Pat, still holding tight the Pilot's fingers and still murmuring "Um—huh, Um—huh," slipt into the presence of the living Christ.

ought to be met at once. Why not pray the Lord of the harvest that He will send some reapers into this great harvest ripening in the forests' shadows? If in humble faith we shall lay this on the heart of God in earnest prayer, rest assured that he will soon lay his forming hand upon men somewhere fitted for this needy field.

Such a messenger will be thrice welcome. The owners of the camps will welcome him. They know that the

more sober, contented and cheery men are the more work they will do. But we dare not put the owners' interest on a mere dollars and cents basis. The vast majority of them would rather see the lumber-jack save both his money and his manhood.

The loggers always welcome the true "sky pilot." His coming breaks the dreaded monotony of camp life. Nowhere does the Gospel come more fittingly than in "God's first temples." The sound of the Gospel is the only note needed to make complete for the lumber-jack the harmony of nature all about him.

The fathers, mothers, sweethearts and wives whose prayers ever go up to the God of the forests, and whose longing is ever toward the depths of

the woods, will welcome warmly the news that a Pilot has gone to their loved ones.

With an itinerary over a chain of camps, spending a week or more at each one, an immeasurable amount of good could be done. General Booth, when once asked, "Where will you get your workers?" instantly replied, "From among those who are converted." So workers in these great forest fields could confidently expect helpers right out of the camps themselves.

These men in the camps, noted for their generosity, would never let their Pilot be in need, but would support him generously. May this call of the lumber-jack be heard and heeded by the Christians in our churches.

THE MISSIONARY'S WIFE

BY MISS KATE G. LAMSON

HE is a most desirable person to number among your acquaintances, whether you meet her in the homeland, where the good things of life abound, or in any other quarter of the globe; but you will not go far in a foreign mission field without deciding that the more you can have of her the better for you. She is a wife, which means that she has her husband's interests in which to share, and her household over which to preside. A woman's time can be well filled with such cares as these and leave no apparent leisure for anything more, but herein lies only the beginning of the demands upon the wife on the foreign field. Hotels are infrequent in the Orient,

and usually far from comfortable for occidental guests, while the number of those who travel in eastern lands increase steadily. For love of travel, for exploration, for research, for the sake of reaching mission fields, the restless moving mass of wanderers surges more and more through countries formerly considered so remote as to be inaccessible except under pressure of necessity. Where shall these travelers find lodging? The grace of hospitality, so sadly on the wane in latter-day American life, shines with an undiminished, almost with a unique luster upon the foreign field. Here the latch-string is always out, and constantly it is pulled by the visitors who pass in an unending stream through the missionary home. Very frequently the "an-



BOYS' BOARDING SCHOOL IN INDIA—IN CHARGE OF A MISSIONARY'S WIFE

gels unawares" are perfect strangers; still more often they are only known by name to the hostess, who, the embodiment of courteous hospitality, smilingly bids them welcome. Invariably these guests have needs to be met. Spent with long journeying, they must be given quiet and rest, or even nursing. They have a certain bent to pursue, for which they must have guidance and probably companionship. Letters of introduction must be written, conveyance must be secured, the points of greatest interest must be thought out and a working plan arranged. The missionary wife is full of resources, and seems to have no care beyond the consideration of her guests' interests. Out of sight of that guest a watchful eye must always rest upon the native servants. Often quite efficient after long training, and warmly attached to the missionary family with whom they are associated, they never are wholly free from the dominating habits of thought and action resulting from centuries of

superstition and "all manner of uncleanness." Eternal vigilance is the price the missionary housekeeper pays for a well-ordered home. Yet scarcely one wife on the mission field who has come under the writer's observation limits her activities to the absorbing cares of her own home. If her husband is employed in educational work for boys and young men, she makes it her business to become personally acquainted with his pupils. She opens her house to them, striving to make them feel sure of a cordial welcome there. When they are sick, she visits them in their homes or in hospitals, and sends suitable food to them from her own table. But not only is she her husband's able second in all his activities, her special talents of whatever nature they may be are called into full requisition. She is very often found presiding at the organ at the services of the native church, and training a choir to lead in the singing. The women turn to her for guidance in every

perplexity, from the proper treatment for a sick child to the finding of a means of support for the fatherless family or the convert whose kindred have cast her out with scorn and abuse. A tone of irritation or weariness puzzles and alienates the heart just turning to the light. The reflected light from dwelling in the presence of God is closely watched on the face of His servant by the followers of other religions who throng about one on the mission field. No cloud must be allowed to dim that radiance, whatever the provocation or however unreasonable and incessant the demands may be. "A heart at leisure from itself, to sooth and sympathize" is a valued asset of the missionary wife, claimed by the people among whom her lot is cast, and by the lonely unmarried worker who has lately come to the field, and seldom does this claim meet with disappointment.

The education of her own children is a pleasant task, tho not an easy one, which devolves upon the missionary mother. Until her children are old enough to go away to school she must be their teacher. In spite of this constant draught upon her time, she often superintends much work of education for native children. During three months' observation in Ceylon and India the writer of this article found eight wives and mothers in charge of boarding-schools for boys and girls, numbering from 60 to 150 pupils. The mental, moral and physical welfare of the students was entirely under the care of these ladies. Clothing must be carefully supervised and even provided in cases where it was impossible to secure the cooperation of the parents. Food supplies must be weighed and measured out daily. Sick children must be watched and nursed. Other ladies were found taking certain classes in these schools



GIRLS' BOARDING SCHOOL, ARUPUKOTTAI, INDIA, UNDER THE CARE OF THE MISSIONARY'S WIFE

or were aiding by advice and in the keeping of accounts. The care of the day-schools of a station was often found to devolve upon some married lady. These schools are established in different parts of a city or district, and must be visited regularly in order that teachers and pupils may realize that the sympathetic eye of the missionary is upon them and may be helped by that and by suggestions to maintain high standards. Generally these schools resolve themselves into Sunday-schools as well, and to one or more of them the lady in charge must go every Sunday, hearing recitations, giving out the much-prized picture-cards, and showing a general friendly interest.

An important line of work frequently found under the care of married ladies is that of the Bible women. These women are the result of Christian training and influence. By the nature of the work they are to do in dealing with individuals and in the homes of the people they must be mature. No superficial knowledge of Bible truth will fit them for this task. They must be carefully drilled. A lesson must be taught them which they can at once take out and teach again to their pupils, reports of the visits made and the character of the work done must be required regularly, and such reports must be examined and kindly and wisely criticized. Especially important is it that the spiritual life of each woman who thus "bears the vessels of the Lord" should be nourished and developed. Regular meetings for prayer are held with these humble workers in connection with their study of the Word. The missionary lady in charge also gathers them before they start on their daily

visits, and together they seek help for a task which calls for the greatest wisdom, tact and forbearance.

Missionary wives whose children are grown sufficiently to be sent away to school, and who are thereby free from the demands of little people in the home, often extend their labors



A WOMAN VENDER, MADRAS

beyond the bounds of the mission station. By train, by tonga, by bullock bandy they go, traveling many miles to reach the out-posts of their district. They supervise village schools, direct the work of Bible women in these country places, hold meetings with the women, visit from house to house. These expeditions sometimes cover long periods. Bedding and all supplies must be carried. Nights will be spent sleeping in a tent, on the floor of the little church, in the bullock bandy, or possibly in some native house. Meals must be cooked as needed. The home and station can not be left without carefully laid plans for frequent reports to be received. In case of the

breaking out of epidemic sickness, or if some emergency arises, the touring missionary must hasten back to aid the people who depend upon her as children on their parents. To those of us who are accustomed to travel in swift trains, assured of regular hours for arrival and departure, and of comfortable lodging with good food at the end of the journey, an inside knowledge of what is involved

light under a bushel after assuming home cares. If no regular medical work is possible for them, they do not fail to have a special hold upon the women of the native community who come to them eagerly for advice in matters physical, and readily receive help in things spiritual from the same source. In this way women are reached who without that influence would never attend religious



A TYPICAL MISSIONARY BUNGALOW IN INDIA

in missionary touring makes it seem a synonym for enduring hardship. Yet the devoted people to whom this is a part of the year's work hail it with enthusiasm and proclaim it their chief delight since with it comes such richness of opportunity and privilege.

Quite a different line of activity from any of those mentioned is pursued by a limited number of missionary wives who have the unusual qualifications essential to it, namely full medical work. Those who before marriage were graduate physicians or nurses do not hide their

services or send their children to Christian schools. Some of the missionary wives so qualified are able to do much more than this. Classes for the training of nurses have been established by them, and supervision of wards and the care of the sick in the station hospital has yielded most helpful results to the overtaxed physician in charge. Attention to detail is a point in which the people of India are notably deficient. The opportunity of the trained medical woman along this line is great. Two marked instances of work being done by mar-

ried women trained for the medical profession may be cited. One acts in close cooperation with her husband, who, like herself, is a physician. They have chosen a field with reference to the peculiar difficulties which it presents. A center of Brahmanism, entrenched in superstition and idolatry, it has been well-nigh inaccessible to Christianity while exercising a stultifying influence far beyond its own

sent, was brought in. Dreading the pain of the treatment, he clung, screaming, to his father, and burying his face in his garment refused to look at the doctor, whose gentle, soothing voice coaxing him not to fear the "mem-sahib," gradually quieted his struggles. Women with infected sores followed. A father and mother who had walked miles to bring a very sick child within



THE INDIAN EXPRESS—A BULLOCK BANDY

borders. A dispensary has been opened in a native house, with mud floors. One part is for men, the other for women and children. The husband and wife preside daily over these two departments. A morning spent in the women's dispensary must leave an indelible impression. The cases of ophthalmia so prevalent in the East are never lacking here, and were present in number on the morning when the writer visited the dispensary. A child with trouble in the ear demanding a mastoid operation, to which the parents would not con-

reach of the doctor's treatment listened anxiously to her words as she sternly, yet not unkindly, told them how futile would be all her efforts if the daily portion of opium should continue to be given the child. A child with a loathsome disease was tenderly examined; one part was found to be healing, but an angry swelling elsewhere must be opened. Gentleness, firmness, skill were everywhere apparent as the doctor handled her patients, and at a little distance in the same room a group of waiting women about her, sat a sweet-

faced Bible woman giving an earnest, simple Gospel message. The doctor and her husband have money for a new hospital, which is in process of erection, but added to the cares of their busy lives is the problem that keeps forcing itself upon them—from what source are funds to come for the maintenance of this enlarged

own city, conducting two dispensaries, visiting patients in their homes, directing the work of a Bible woman, and aiding her husband in evangelistic services for young men. Funds for a hospital building in a neglected and densely populous part of the city are the great need to complete her equipment for usefulness.



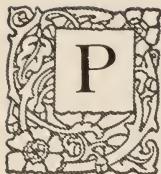
A CEYLON MISSIONARY WIFE'S SATURDAY BIBLE CLASS

work? Nothing can so break down Brahman pride and caste prejudice, and prepare the way for direct Gospel teaching as does this ministry to suffering humankind. The second instance is that of an Indian woman. Determined to fit herself for largest usefulness, she spent some years with her husband in the United States taking a full course in medicine, while he pursued his theological studies. She is now a mighty force in her

The "labors more abundant" of the wives upon the missionary field have been but superficially sketched here, and many details, or even lines of work, might be added if the picture were to be made complete. Subject to interruptions from which the unmarried ladies are exempt, they yet give of their time and strength to the limit of their ability, not grudgingly or of necessity, but with a full heart of love and pity. All honor to them!

A NEW TYPE OF FILIPINO

BY REV. HENRY WESTON MUNGER, ILOILO, PHILIPPINE ISLANDS
Missionary of the American Baptist Missionary Union



PROTESTANTISM has made remarkable strides in the Philippines in the last few years, and large numbers have come into the fold of the Protestant Church. Are these nominal converts "rice Christians," or are they growing in Christian graces? The soil in all heathen countries is hard, but in a country which has had a form of Christianity without its power, the soil itself has to be created. One looks almost in vain among the Filipinos for real spiritual aspiration, for a hunger and thirst for the Truth, for that feeling after God, if haply they may find Him. So cold, so unresponsive, so indifferent is the average Filipino to the things of the Spirit that we often wonder if there are those with a real heart hunger for the Truth. No wonder the American says the Filipino has no character. But even among this people—superstitious, bigoted, idolatrous, immoral as they are—there are men and women who are groping after the light, "like children crying in the night, with no language but a cry."

One man—and there are many others—lives in a village on the island of Panay. Three years ago when we first knew this Filipino, he used intoxicants, gambled, worshiped images and kept his concubines, like the majority of "upper class" Filipinos. Today the cards, the wine, the images, the concubines are no more. He has given up all the grosser sins in which he formerly indulged, and he is growing in Christian graces. Formerly he and his family were gambling from morning to night; now he spends as much

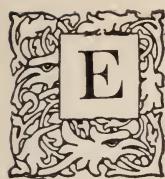
time with his Bible and Spanish Commentary as he did with his cards. But even when his life was as immoral as the average Filipino, he showed a real desire for better things. Whenever I stopped at his house he would question me concerning the teaching of Holy Scripture, and would frequently call in his friends and servants that I might speak to them. Last spring he was baptized—being the first one in that village to join the Protestant Christian Church. Now, instead of worshiping images, he asks God's blessing at meals, and has family prayers.

A few weeks ago when on a visit to his home I observed two large images in his room. I did not believe he ever bowed to them, but nevertheless, I was somewhat disturbed over their presence. Before I had made up my mind how I could best approach the subject he referred to them himself. He said he would have destroyed them long before, but they had belonged to his parents, and the associations made him reluctant to destroy them. I called his attention to the Scriptural injunction that we avoid all appearance of evil, and the subject was dropped. On my next visit almost the first thing he said to me was that he had burned the images.

He has a large farm, but spends most of his spare time in visiting neighboring villages and preaching to all who will listen, of course, without any remuneration. This man belongs to the class of society that is considered the hardest to reach—a class that is so immoral and corrupt that the missionary is often tempted to say, "Ephraim is joined to his idols; let him alone."

THE CONVERSION OF LOH OF CHINA

BY A. Y. NAPIER, YANGCHOW, CHINA



VANGELIST FAN is sixty-five years of age. He lives in Ching Nan, a town a day's journey overland northwest of Yangchow, and belongs to the literary class. He was one of Mr. Pierce's first converts and helpers.

Not long ago I was at Ching Nan, and, with Evangelist Soo, took my first trip to Tsa-gien, another town thirty miles northwest of Ching Nan. There I heard an interesting story. About twelve miles from Tsa-gien there is another town called "Ma-jar-gieh" (meaning the Horse - family - town), in which lives a merchant named Mr Loh, who belongs to the teacher class, and is considered well-to-do. At Tsa-gien he has a sister whose husband died, and left her without a child. In order to comfort his sister, Mr. Loh gave her his first-born son. Just across the street from their home an inquirer converted a little shop into a preaching hall, in which Mr. Pierce and Evangelist Fan have frequently preached the gospel.

One day, some three or four years ago, big fat Mr. Fan took a large wheelbarrow and went out there to preach. The young adopted son, who lived across the street, came over to hear the "foreign doctrine." He heard and believed, and soon afterward went to Ching-Nan to study the Scriptures.

Mr. Fan sent him to Yangchow to Mr. Pierce. And he staid some days with Teacher Dzang at the boys' school. When the father, Mr. Loh,

heard that the son whom he had given to his widowed sister had believed in the foreign religion, and had gone to the "foreign devil" to study, he forthwith went to Yangchow and brought his son back. But when the son persisted in holding on to the foreign faith, his aunt would have nothing to do with her adopted son, and drove him from her home.

Mr. Loh is a prominent man in Ma-jar-gieh and he had acquired the habit, which only good livers can afford, of



EVANGELIST FAN OF CHINA

smoking opium. We are familiar with the whisky fiend, but opium is a worse master. Mr. Loh was a slave, tho he belongs to the literary class, has read the Chinese classics, and was a disciple of Confucius. He thought that he could take his boy home and restore him to his rightful mind, and take him back to his widowed sister. But he saw such a change in his boy, for which he could not account, that he secured a copy of the Bible and began to read. As he read the Holy Spirit took the things of Christ and

revealed them unto him. Without the help of medicine he gave up opium, and, against the wishes of his wife and family, he joined his son as a disciple of the despised Nazarene.

When Evangelist Soo and I spent two days at Tsa-gien, we sent a messenger out on Saturday to invite Mr. Loh in to the Sunday services. He was away from home and the messenger returned telling us that Mrs. Loh had curst him for bringing such a message. Mr. Loh received the word, and on Sunday morning mounted a donkey and came over to the services. When he went to the preaching-place his widowed sister saw him, for she still lives across the street from the little chapel, and began to curse him. She did not stop until Mr. Soo went over and politely requested her to wait till after the services were over. "Being reviled he reviled not again." At the close of the service in the afternoon he led in prayer, and wept over the condition of his people.

Later Evangelist Fan and I took a two days' trip overland to Mr. Loh's native town. On the evening of the first day and the morning of the second some snow fell. Mr. Loh gave us a warm welcome, but explained that it would be more pleasant for us to go to an inn which was only a covered walled-in building against the street. At one end there was a Chinese cooking-stove, and along the walls were plank-bottomed single beds on which we could spread our own bedding, and sit till we were ready to retire. A few tables and benches

were in the center of the long building. The inn was crowded that night. Some ten or twelve men slept in that building twenty by thirty feet. The wheelbarrow coolies and other men slept on straw spread on the ground, covered with one or two quilts. It was a damp, cold December night, and we changed our wet shoes and made ourselves as comfortable as possible. After supper Evangelist Fan, Mr. Loh, and I sat on our beds at one end of the inn to read the Bible. At the other end the landlord was gambling with some of his guests. The coolies made themselves comfortable on the dirt floor, and we read the Beatitudes. Mr. Fan is a good quiz master, and asked Mr. Loh many questions. Mr. Loh's replies showed great insight into the Scriptures. His reference Bible was worn and showed signs of much use. As we talked of religious subjects Mr. Loh referred to well-known Old Testament characters, and found with ease passages he wished to read in the New Testament. No man had taught him. I sat there held in wonder and thanksgiving. Here was a man taught of the Holy Spirit through God's own Book! Every word he spoke demonstrated the fact that the Bible had revealed to him his Savior, and that the Holy Spirit had been his teacher. He knew no man theory of inspiration, but accepted the Book as God's word, and His transformation and life and words were proof of its inspiration.

How thankful we ought to be for such first fruits of the Gospel, and what a privilege to have part in such a glorious work!

BEFORE THE MISSIONARIES CAME *

A SCIENTIST'S DESCRIPTION OF THE OLD TIME HEATHENISM OF THE SOUTH SEAS

BY REV. WILBUR F. CRAFTS, PH.D., WASHINGTON, D. C.



UR steamer having just left the Fiji Islands on the way from Australia to Canada, a lady of wealth and refinement remarked to her husband that she had been reliably informed that the people of Fiji were so honest that doors and windows were not fastened generally, even at night, and asked him why so unusual a condition existed. Being a man of the world, he replied, ingenuously, "It must be their beautiful scenery and climate." A Christian woman within ear-shot could not forbear to suggest that the same scenery and climate were there when the people were fierce cannibals, and that the missionary efforts since those days might have something to do with the marvelous social changes.

The gentleman cited is but a sample of the ignorance of missions that is the rule rather than the exception on ocean liners, and is found not only in business men, quick to believe the falsehoods circulated by traders, but also among university men and even among some church-members.

It is perhaps not sufficiently realized by missionary writers that a whole generation has come up since the days when the grosser forms of heathenism were seen and reported by missionaries. It is desirable, in order to produce intense missionary conviction among the doubters in the main aisles of our churches especially, that testimony should be given by other than missionary witnesses of the awful past, that it may be set in effective contrast to the present improved tho not ideal conditions in missionary fields.

Old-time Conditions

In a scientific monograph prepared by Mr. Charles Hedley for the Australian Museum, Sydney, of which institution he was conchologist (*Memoir*

III, Part I, published December 6, 1896), on the zoology, botany, ethnology, and structure of Funafuti, selected as a representative of the coral islands of the South Seas, we find the following carefully certified statements made by him as a scientist for scientists as to the original heathen customs representative of the South Seas, many of them displaced by missionary and other civilizing influences.

Worship.—"The first objects to which worship was addrest seem to have been thunder and lightning. A spirit was worshiped in the form of a sea-bird. To this succeeded ancestor-worship. Any distinguished tribesman was on his death added to the Funafuti pantheon. Then a god was made of red stone and kept in a sort of hen-coop. When any one fell sick, this idol was taken out by the "devil-master" and besought to heal the sufferer.

"In order to secure abundance of fish, the idol was borne thrice around its temple by a procession of naked men and women, stript for that sacred service. The priests or sorcerers required the first-fruits of every catch to be presented to the god, and all rare articles washed up by the sea or procured from ships. To enforce this, the people were taught that the god knew everything and would send death to any one who withheld any treasure.

"Sometimes a sorcerer would declare a certain person was about to be sick. The victim must then reside in the temple and be treated with enchantments twice a day. He was placed in the smoke of a fire so that the demon's eyes might be blinded and he escape. One means of divination was spinning a cocoanut, success depending on how it lay when it came to rest.

"The priest or 'devil-master' must always fix the propitious date for canoes to start on voyages to other islands, and accompany the expedition.

*From *The Christian Endeavor World*

If a canoe missed its destination, the starving crew killed and ate the false prophet.

"Each priest lived apart in idleness, except as he was occasionally occupied with incantations. He secured an abundance of free lunches by the promise of divine favor or punishment. When he would have the people think he was receiving a message from the gods, he acted as one 'possest,' glaring in wild frenzy, foaming, and raving.

"In one representative pantheon, that of Niutao, a series of oval and flat stones were each considered the abode of a particular god. The people standing near worshiped all those gods at once. In one idol-house the god was the central side post, larger and crookeder than the other posts, but wholly destitute of carving. To this crooked, eyeless, handless god were offered three green cocoanuts and a sacred leaflet twice a day. Another cocoanut leaf was fastened to the worshipers' arm as a badge of fidelity to his idol. In one temple a smooth pebble on a swinging tray was worshiped as an idol. Many natives worshiped the devil under the symbols of cocoanut leaves, skip-jacks, and wooden posts.

"In the same island Niutao every heathen family had a small devil-hut in which a grass hammock was swung for the evil spirit to sleep in, where offerings of fresh nuts were brought every morning. These offerings at the many shrines were usually eaten by the priests.

"In Nanomana the skulls of departed chiefs were laid on the altars, under which were suspended offerings of pearl shell and other valuables. One god was represented by an unchiseled block of stone six feet high, resembling a gravestone. These savages worshiped shooting-stars and rainbows, but the principal objects of worship were skulls and jaw-bones of the dead.

"On the arrival of a company of Europeans in those pagan days, crowds of men ran to the beach to meet them, besmeared with ashes mixed with oil,

each wearing the sacred leaflet on his left arm, with necklaces of flowers. In this costume they had been dancing and performing wild incantations to the gods all night. In response, their oracle, speaking through the idol priest, had declared no foreign god or missionary teacher should be allowed to land.

"In 1873, when these conditions existed, it was also the custom when a great chief or much-loved head of a family died to disinter the corpse on the third day, cut off the head, from which the 'sacred men' would gnaw the dead flesh and eat it, and then the skull was placed on a tray in the temple beside other skulls to be thenceforward an object of worship. Periodically these sacred skulls were taken down to be oiled, while women wept and beat their eyes until they were so swollen that they must keep the house for days.

"On the arrival of a ship or canoe from any other island or country, disagreeable incantations were performed for half a day in a burning sun to deprecate the wrath of the gods in regard to the new arrival. They prayed also that no disease might be brought by the ship, or if brought, it might be 'taken to Fiji.'

"Closely related to ancestor-worship is the fear that the ghosts of dead relatives would return to injure the living, to prevent which the dead were in the pagan days buried face downwards, chin and knees meeting, and the limbs tied securely with strong cord. Articles of value and utility were buried with the dead, partly to placate their ghosts, no doubt, and partly to provide for their future subsistence.

"In the native huts no fires were kindled at night lest it should prevent the gods coming in a shadowy form with a message. Half a century ago, in some of the more isolated islands, where the natives were ignorant of any land but the spot they inhabited, drift-logs that came to the shore were deemed direct gifts from a propitiated deity. A native boy, on hearing thun-

der, told a traveler it was their god shooting pigeons."

Social Customs.—"As usual among the Polynesians, sexual morality on Funafuti was of the laxest before the introduction of Christianity, and chastity was unknown. A wife belonged to her husband in so far as she shared his home. He supported her, and was entitled to the produce of her labor; but he did not claim the exclusive right to her person. If a man desired the society of another man's wife, he might throw a pebble into the hut as he walked by. The complaisant husband, accepting the signal, would then leave and allow the visitor to enter unmolested." So in Nanomana, "women, tho married, were common, but the children belonged to the legal husband."

"The usual sequence of such unrestricted intercourse, infanticide, was generally practised upon Funafuti. Indeed, it was once obligatory to destroy each alternate child. Mothers were expected to enter the lagoon before an expected birth, that the child might be immediately drowned. On Niutao and Nukufetau the ancient rule was to rear only two children in each family. In some islands it was the custom for the men only to eat porpoises, for it was a superstition that if women ate them their children would have porpoise faces. Two or more married couples often lived together in a hut of about twelve feet by twenty.

"It was a common custom before the introduction of Christianity to cut off a joint of a finger on the death of a member of a family."

War.—"The Ellice Islands were long ago invaded by Tongans who came in several gigantic war-canoes, each holding a hundred men. They were accustomed to make the circuit of the entire archipelago, landing at each island and massacring the people. Their object was not head-hunting or to procure the means of a cannibal feast, but merely slaughter to indulge their lust for bloodshed. On their re-

turn they habitually carried with them a boy captive to Tonga, to serve, when he grew to manhood, as a reminder that the northern islands were ripe for another foray.

"One of the Tongan chiefs who remained in possession of Funafuti after such a foray practised cannibalism to such an extent that after a short while there were only women and children left. Clubs and great double-edged wooden swords, fifteen feet long and edged with sharks' teeth, were kept in the larger temples for display on festive occasions in honor of the gods."

The Entrance of Light

The foregoing are facts laboriously verified by a scientist by examination of many witnesses, native and foreign. These cruel customs and the more cruel fears that filled the people's hearts with daily terrors have mostly disappeared in such islands as have for half a century been under missionary influence before the "light that maketh all things new." The heathen temples have been torn down. The "devil-masters" have disappeared.

Hawaii, for example, once blighted with such darkness as we have described, is to-day the embodiment of Christian brotherhood. All races mingle in school and business, church and society, in absolute equality of privilege. These native converts are by no means faultless. Many of them are but children in mental and moral strength. They feel the unfavorable influence of tropical heat and a life where the means of subsistence are easily procured, but the transformation wrought by missions in Pacific islands in three-quarters of a century is a miracle that should win the support, not only of the Christians, but of all intelligent humanitarians.

Whatever God might do for the heathen in the future if we did not evangelize them, we are bound to save them—and there are many yet in such cases as we have described—from their present hell of cruelty and fear.

THE CONNECTING LINK *

A STORY FROM INDIA

BY MISS ANSTICE ABBOTT

NARAYANRAO came out of the bungalow with a glow of purpose on his face. His finely chiseled features quivered slightly, but in his eyes was a stedfast light. His head erect, he threw his long, white scarf gracefully with a quick gesture over his left shoulder and walked through the gate into the street with a firm step.

He had come to a crisis in his life. What was beyond, who could tell? But now, come what would, his purpose was unchanging. There must be no more delay. To-night the matter must be settled, and she—ah!—

It was growing late dusk, but his wife's face came up clear before him. He recoiled a moment, almost stopt, and then, with a little gasp, went slowly on with his head bent. He seemed to study the face before him. Her hair, how neat it was and shining in its blackness, the smooth, full forehead, the proud little nose, the sweet mouth, the beautiful brown eyes, limpid and tender. He could even see the pretty earrings he had just given her twinkling in her dainty ears. Such a bright, happy face altogether! Could he ever bear to see that loved face blanched with horror, and even repulsion? Repulsion toward him? He shut his eyes and set his teeth with a groan. Then coming to himself, he drew up sharply and looked about to see if any one had noticed him.

Whatever the trouble, he no longer brooded over it or its result, but hastened to his home. Yes, there was the dear face just as he had seen it, a little in the shadow of the door, but with a smile of greeting. Crossing the court, he stept into the house and, taking his wife's chin into his hand caressingly, he looked with tender anxiety into her loving eyes. Her eyelids dropt and she moved back quickly into the shadow that he might not see a swelling tear roll down her cheek.

She waited for his usual cheery word, but when she saw him turn away in silence to put by his coat and turban, her heart gave a throb of anxiety.

Usually when he returned at evening, the children were in the court, with joyous welcome and ready for a glad play. His wife always at the door, expecting a passing caress and a "Dinner late as usual?" or "Rice burned up, I suppose!" or something which, accompanied by a comic frown, meant, translated, "The best dinner in the town is ready for me, I know." At any rate, the pretty housekeeper always took care that it should be so, and she knew that her lord and master fully appreciated the comforts of his tidy home. But to-night the hour was unusually late, and the children had gone to bed on their mat in the next room. The mother, recalling the anxiety in the father's eyes, and feeling the silence, made ready the meal with an unwonted dread in her heart.

Her husband, removing his upper garment as was his wont, sat down on the floor before the well-filled board, and his wife waited upon him. Not knowing what to make of his preoccupied face, not sad, but strangely grave, she studied his every want. When, however, in returning with fresh water to refill his brass cup, she saw his hand resting on the rice, with a mouthful held listlessly in his fingers, she could bear the anxiety no longer, but, going behind him, she said in a low and troubled voice: "Will not my lord tell his Yamuna what weighs upon him? Is he ill?"

Looking up quickly and with his usual smile, he answered: "No, not ill. I must have been thinking."

"Is it of trouble? Of some calamity?"

"No, no calamity." Then, as if to himself: "But what the result will be, God only knows."

As he fell to eating again, Yamunabai did not dare to question him further. She waited upon him with

*From "The Stolen Bridegroom and other East Indian Idyles." Fleming H. Revell Co., N. Y.

even more care than usual. Then, after he had finished his meal she cleansed the brass dishes, taking a mouthful here and there from what her husband had left on his plate, for she had no heart to sit down and eat the food she had laid aside for herself.

While she was so occupied, Narayanrao was restlessly moving about the little room. He put his upper garment on again as if to sit on the little veranda, as was his custom, ready to chat with any neighbor who might come in, or, as if going himself to a neighbor's; but he did not go out. He took a book from a shelf and put it back again; sat down to a table and arranged his writing materials, then pushed them aside; at last, he slyly took a book out of his coat pocket and began to read in it. As soon as it was quiet in the room, the father heard his little son singing very softly and sweetly, "Jesus loves me, this I know." A baby voice tried to join him as he went on in the hymn, whereupon there were whisperings and smothered little gigglings. Then a repetition. The chorus went better, for the baby sister could lisp, "Jesus loves me, Jesus loves me." The man listened intently, and when his wife seemed to have finished her work, he called her to him and said: "What are the children singing? Where did they learn that?" In an instant the little voices were hushed. The children had thought their father had gone outside as usual, for their mother had told them not to sing when their father could hear them, as it would disturb him. Her true fear was of angering him. So, in a low voice and with dread in her heart, she answered: "Vishnu learned it at the mission school. You remember, you told me I might send him there, as the government school is too far away."

"Do they teach their religion to the children?"

"They teach them hymns and verses from their Scriptures."

"Who is this Jesus they are singing about!"

The wife looked up in quick surprise. Surely her husband must have

heard of Him somewhere; then, drooping her head, she answered gravely, "The Son of God," and trembled at her audacity.

"Where did you learn that?" he said.

As she did not answer at once, he went on: "The Bible-women, as they call them, was it not? Those whom I forbade the house? Have they been here?"

"Oh, no, they have not been here; I have never disobeyed you in that." She could say no more, but bowed her head under the expected wrath of her husband.

Narayanrao awoke at once to the realization of his own cowardice. He was making his trembling little wife confess, while he was gaining time to strengthen his courage. So bravely, but with an unsteady voice, he said: "Yamuna, what would you say if you knew that your husband believed in and loved this same Jesus?"

She started and came nearer to her husband. What did he mean? Was he in this cruel way drawing out of her a confession that he might denounce her? What had he heard? In the rapidity of these thoughts, she forgot that he was awaiting an answer, and he, guessing her thoughts, said gently: "Do not be afraid, my beloved Yamuna, but speak and tell me, for it is true."

For answer, she sank down at his feet and began to weep bitterly. The husband was greatly perplexed. While he had all the time feared his wife's sorrow and anger when she should learn that he had become a Christian, yet at the same time he had felt that something had changed her of late. It was long since he had heard her sharp little tongue in torrent of scornful abuse of a neighbor or a cheating trader, but it was only the day before that a neighbor had told him that the Bible-women were going regularly to neighbor Radhabai's, and that it would be well for him to look after his wife, as she was often there to hear the preaching. So, while it never entered his mind that his wife cared for those

things, he had hoped that she would not be heartbroken at the news he had to bring her. He bent down and touched her forehead gently: "Tell me, Yamuna, why you weep; are you grieved because I have become a Christian?"

She controlled herself with a great effort and looked up into his face. Seeing tears in her husband's eyes, but a smile on his face, she clasped her hands together, and, looking up beyond him, she ejaculated, "Jesus, I thank Thee" and then followed another burst of tears.

After a long silence, they began to explain to each other how this had come about. As for Narayanrao, a tract put into his hands in the street had called his attention to Christ; then he had occasionally stopt to hear the street preaching of missionaries and native helpers. Then he had bought a New Testament and read it. One day in his office work, he had to take a government paper to a missionary. This gentleman's bearing and uprightness so attracted him that this chance meeting led to many more, until the friendship ripened into Christian brotherhood. He would have confess Christ long before, had it not been for fear of estranging his much-loved wife. The whisper, the day before, that Yamunabai was listening to the Bible-women, awakened in him the purpose to tell his wife of the new faith he had accepted. So this evening he had come to his house later than usual, having spent an hour with his friend, the missionary, in asking counsel and prayer, and in receiving strength and encouragement.

As for Yamunabai, when she saw that her husband's "early hours, etc." had made him neglect the worship of their gods, she had been more assiduous than ever in all the religious duties of the day, as a loyal Brahman wife should be. When the Bible-women began to come into their little street, she heard them with curiosity until her husband had forbidden her to ask them into their court. Then she tossed her little head in fine scorn of

the doings in Radhabai's house. But little Vishnu had to go to school, and the government school was far away: what was to be done? A Christian school was near and many little Brahman boys attended it. "They learned well," it was said, "and really their manners were improved." So, after a deal of hesitation, Yamunabai had asked the father what had better be done? He, in his indifference, had said: "Send him to the mission school. It will do him no harm while he is so young." Vishnu went. He was only six years old, but a bright little boy.

He soon conquered that long Marathi alphabet singly and in all its combinations, and his mother was proud of him. Then he began to hum about the house, and his little voice was very sweet. The mother paid no attention to the words he sang, until he began to teach them to his baby sister. The word Jesus seemed to occur very often in the hymns and the baby learned to lisp the name in her attempts to join her dearly loved brother. "Jesus!" He was the one the Bible-women were always telling about. "Jesus" and "love" seemed always to go together in the children's singing. She would slip around to Radhabai's the next time the Bible-women came there. Radhabai had been very brave and independent in welcoming these women, and she did not seem to be any the worse for it. Surely anything about love could not be very bad! So thinking, Yamunabai at first stood at Radhabai's door. She would not go in. The next time she did "just step in." But "the old, old story" was so very sweet, it had in time conquered her, and the proud little Brahman widow sat with other Brahman women, at the feet of those whom before they had reviled and called "the defiled women." Sitting there, they heard of the love of Christ; how He suffered and died, that they, the women of India, might be saved.

The husband and wife took no note of time as they related their heart's history to each other. And Yamuna-

bai, after she had finished her story, asked her husband when it was that he had first begun to think of these things.

"Nearly two years ago," he answered. "The day our Nana, our first-born, died. Coming back from the burning-ground a man on the street put a tract in my hand. I should have indignantly pushed it away only that the large heading caught my eye: 'He shall live again!' I took the tract, read it, and re-read it many times. That was the beginning. For a year I have been almost persuaded to become a Christian; the fear of breaking up our happy home has prevented me, and I do not know when I should have had the courage to make the decision and tell you of it, if Mahadarao had not cautioned me to look after you. But I thought if my wife listens to the Bible-women she will not be very angry with me, and I could not help a little hope that possibly she might sympathize with me."

"Ah, yes," said Yamunabai, "if I had not listened to the Bible-women how very different things would have been to-night. I should have been so horrified, so very angry with you, and

I should have been heartbroken also to think that our happy home had ceased to be. The missionaries are wise to send women to teach us women about the Savior, otherwise there would be nothing but quarrels and partings. The men would be saved, but we poor wives, how could we know of the love of Christ? But now the same Christ who meets you in the streets, and comes to our children in the schools, finds us in our own homes. Blest be His name! The Bible-women are such good, kind women, too. Oh, how happy I am to-night."

Narayanrao's face also shone with joy, as reverently bending over the table with his hand on his wife's shoulder, he thanked the Lord for His wonderful salvation and asked Him to bless the Bible-women who had been the means of bringing them together at the feet of Christ.

Thus the little Brahman home had its first consecration by family prayer to "the King eternal, immortal, invisible, the only wise God," the God who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

WHAT GOD THINKS OF MISSIONS *

BY C. F. REID



OME months since I was attending a district conference in a wealthy rural section where nature seemed to have poured out her gifts with lavish abandon. The reports the preachers were giving of their work were not very encouraging. Finally one young man arose and said, "My people don't think much of foreign missions," and said it in a way that indicated that he rather sympathized with them.

My nerves had become somewhat unstrung by the reports I had listened

to, and this proved a little too much. I arose and said: "Neither does the devil think much of foreign missions, nor did the church-members in Christ's day. The important question, my brother, is not what the devil or the Pharisees or your people think about foreign missions, but what God thinks on the subject."

Still pondering over the incident, I returned to my room and picked up my Bible. I found that God's first promise to fallen man was a missionary promise. I found that God said to Abram: "Get thee out of thy country and from thy kindred and from

*From *The Missionary Voice*

thy father's house, unto a land that I will show thee . . . and in thee shall all the families of the earth be blessed." Abram was evidently a foreign missionary.

I found that Joseph was a missionary to Egypt, Jonah a missionary to Nineveh, and Daniel a missionary to Babylon. God did not always have a Board of Missions to work through or a great ocean liner by which to transport his missionaries, but he saw to it that transportation was provided and that his sent men arrived. I found that David was a great missionary hymnologist.

Isaiah was the missionary prophet. What a ring of missionary triumph there is in the sixtieth chapter! In another moment of spiritual exaltation he is able to project his prophetic vision through twenty-seven centuries and see China (the Land of Sinim) coming to Christ and to declare that "the nation and kingdom that will not serve him shall perish; yea, those nations shall be utterly wasted."

As I glanced through it seemed to me that the Old Testament was simply a record of God's missionary transactions, making and unmaking nations and, by providences and providential men, preparing for the great missionary campaign of his peerless Missionary, Jesus Christ, His Son.

On the night Jesus was born God sent his angel choir with glory and power to proclaim again his unwavering missionary program: "I bring you good tidings of great joy which shall be to *all* people." When the days of preparation were past and he stood on the threshold of his ministry, the same great policy was announced by his forerunner: "Behold the Lamb of God that taketh away the sin of"—Judea? Nay, verily!—"the sin of the world."

In speaking of his mission, he declares: "My meat is to do the will of him that *sent* me." What is a missionary but one who is *sent*? The Jews wanted to limit the sphere of his ministry, even as many do to-day, and so they called him "Son of David." That

would make him a Jew. He would have none of it and named himself the "Son of Man"—the great, universal man. When he speaks of the scope of his mission, he cries, "I am the light of the *world*," and when he indicates that of his disciples, he declares: "Ye are the salt of the *earth*."

When Jesus taught his disciples to pray, he taught them to pray in world terms. In his own wondrous prayer in the seventeenth chapter of John the word "world" occurs thirteen times, and the words "Judea" and "Jerusalem" not at all.

When Jesus promised, he promised in world terms: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and *lo, I am with you alway, even unto the end of the world.* Amen." Many people would like to have the promise without the condition. That is not God's way. He who would have the companionship of the Master must walk where he walks, and he walks most where he is most needed.

Some one said to John Foster, formerly Secretary of State: "Mr. Foster, why are you so interested in sending the Gospel to China? The Chinese have their own religion, and they don't want yours." Mr. Foster replied: "Why did God send Jesus Christ to Judea? They had their own religious beliefs and did not want his, and as soon as they understood his mission they began to persecute him and finally nailed him to the cross, a missionary martyr."

So as I read and pondered I thought again of my preacher friend who reported "My people don't think much of missions," and I thought to myself: "Well, your people and the devil don't think much of missions, but God thinks much of missions, and I prefer to throw my lot in with Him until from Jerusalem to Timbuctoo the Son of God and Son of the universal man shall have found the universal lost he came to seek and to save."

EDITORIALS

COMPARATIVE RELIGION

CHRISTIANITY as presented by our Lord Jesus Christ and by His apostles will stand the test of the most rigid investigation. Its ideals and doctrines need not fear comparison with the best that all the other religions of the world can offer. Confucianism and early Chinese theism teach a lofty code of morals and a high idea of God. Buddhism has much beauty and truth in its doctrines of self-abnegation and in the example of its founder. Shinto has high ideals of character and loyalty. Hinduism and Zoroastrianism are not without a large amount of moral and philosophical beauty and strength. Islam makes a powerful presentation of monotheism and devotion to God. Even the pagan religions have elements of truth, and in their deepest truths and highest interpretations of their religion may be credited with some good influence in keeping men and women from utter indifference to God.

But these religions are all so unauthoritative in their teachings and so powerless to lead men to God and to set them free from the bondage of sin, that we come from a study of comparative religion with the conviction that Christianity presents the *only* true interpretation of God and the *only* revealed way of salvation for man.

Some students of comparative religion are becoming apologists for heathenism, and even take issue with Christ as to the character and influence of idolatry. They hold that these religions are "stages of spiritual development in a humanity seeking after God." Some even go so far as to say that "no missionary to-day would tell pagans that he feared Mussulmans and Hindus would be lost."

There are unique instances in which pagans or other non-Christians have come very near to God, but there are *no instances* in which any pagan or non-Christian people have been led to know God and follow him truly with-

out the revelation given through Christ and the Bible. History proves that there is "no other Name under heaven given among men, whereby we must be saved" than the name of Jesus Christ. He came to a *lost* world—lost, away from God, not knowing the way to God and unable to find the way Home. Those who worship idols do *not* worship God. Idolatry and the non-Christian religions form, not stepping-stones, but stumbling blocks to those seeking God. Idolatry has ever been a heinous sin and has been connected with gross abominations.

Any one who holds that missionaries should not teach non-Christians they are *lost* without Christ, would make Him to have lived and died in vain, and take issue with Him who said, "The Son of Man came to seek and to save that which was lost."

A MISSIONARY PRESS BUREAU

THIS is an age for publicity. The gathering and scattering of news is both an art and a business of tremendous proportions. The work of Christian missions is the greatest business in the world. It has the greatest field, the greatest commodity, the greatest list of backers and patrons, the greatest force of agents, the greatest benefits conferred on the recipients, the greatest Power behind it, and the greatest assurance of success.

Surely, if ever a business deserved proper advertising or exploitation it is the missionary business. It would pay the missionary boards and societies to secure the services of the best Christian newspaper agents obtainable, and to entrust to them the work of gathering news from all the world and of scattering it through the religious and secular press and among representatives of Christian churches.

Nothing of this kind has ever been undertaken on an adequate scale. It would need to be sufficiently financed and to be manned by men and women of experience, but it might do untold

good in correcting false reports and disseminating stimulating, educational facts as to the progress of the Kingdom of God. Such a *news bureau* would become a clearing-house for missionary information that is not misinformation. Here is an opportunity for some *Christian* philanthropist to do an immense work for Christ and His Church.

A PECULIAR INVESTIGATION OF MISSIONS

WE do not believe in advertising what we have reason to consider a fraud, but at times attention should be called to frauds already widely advertised. "Pastor C. T. Russell" has been posing before the Christian people of the United States and other countries since 1886. His publications were issued at first under the somewhat ostentatious title "Millennial Dawn" from "Zion's Watch Tower," Pittsburgh, Pa. Then he removed to Brooklyn, N. Y., whence his publications now come forth under misleading titles like "People's Pulpit of Brooklyn," "Brooklyn Tabernacle," "International Bible Students' League," etc. The teachings of Mr. Russell have been shown to be "a mixture of Unitarianism, Universalism, Second Probation, and Restorationism."

Lately this much advertised speaker started upon an "investigation" of missions under the auspices of the "International Bible Students' Association." The report of this so-called investigation has been published in secular magazines and papers, but no friend of Christian missions should be misled by such an "investigation."

Dr. J. L. Dearing, of Japan, calls attention to the fact that the party arrived in Yokohama on December 30th. The next day Mr. Russell preached in Tokyo at the Y. M. C. A. Hall, which had been secured under misrepresentation by some advance agent. The audience was very small. On Monday, January 1st, the party started by an overland express journey to overtake its steamer at Kobé, whence its members sailed for China, presum-

ably to "investigate missions" there, and so on around the world.

It is positively stated that Mr. Russell did not meet a single missionary in Tokyo, while, if his purpose had been genuine, he could have stayed until January 3rd, when a hundred of the leading missionaries of Japan met in the annual conference of the Federated Missions of Japan. At that conference he could have learned something from the missionaries about their work and its outlook.

Advertising is an art, and the financial success of many a "fake" business enterprise is due to extensive and skillful use of printer's ink. Pastor Russell is a great advertiser, and has deceived many good people into thinking him a great teacher. His record in Pittsburgh has been exposed by the *Brooklyn Eagle*. His teachings are exposed in a recent pamphlet published by C. C. Cook, New York, and in *The Fundamentals*.

THE ARTHUR T. PIERSON MEMORIAL

A Year Ago—A Year Hence

ONE year ago, on June 3, 1911, Arthur T. Pierson, the Editor-in-chief of the MISSIONARY REVIEW for nearly a quarter of a century, "fell asleep" at his home in Brooklyn. He left a rich heritage in the volumes that had come from his pen, and in the personal influence that his life and words had exerted on thousands of other lives.

The last active work he did was in connection with a journey to the mission field, when he visited Japan and Korea and wrote concerning the results of his observation. The eagerness of the Koreans for the Word of God, their readiness to sacrifice time and money for an opportunity to study and teach it, and the apostolic character of the work in Korea greatly impressed him. No missionaries ever seemed to be more filled with the Holy Spirit or more true to the Bible and Christ than those in charge of the Korean missions.

It was, therefore, suggested by friends that funds be given for a Pier-

son Memorial Bible School in Korea, the cost to be determined by the amount of the contributions. There were some generous responses in sums ranging between \$5 and \$5,000 each. After much correspondence and conferences with missionaries of the Presbyterian and Methodist churches and the Y. M. C. A. in Korea, the committee have undertaken to cooperate with the Union Bible Institute in Seoul to establish the Memorial Bible School in the Capital City. The amount needed is at least \$35,000, as follows:

1. Main building, containing classrooms, auditorium, administration offices, library and social rooms, \$16,000.
2. Men's dormitory, for about 70 men, three in a room, \$7,000.
3. Women's dormitory, for about 70 women, three in a room, \$7,000.

Land must also be purchased and equipment must be provided, so that \$35,000 is a small sum with which to provide for 150 Korean Christians each year, that they may be trained in a knowledge of the Bible and for Christian work.

We venture to say that no similar amount could be invested at home or elsewhere that could mean as much for the advancement of the cause of Jesus Christ. To-day is the critical time in Korea, and presents opportunities for converting a nation and for molding a church that may never be presented again.

The committee have already received in cash and pledges about \$17,000, and it is hoped that other friends of Dr. Pierson and of his Master, Jesus Christ, will be glad to take a share in this great work. There have been no direct appeals for funds, as the committee believe that givers should be moved by the Spirit of God. The purpose is not to perpetuate a name, but to carry on a work for God—a work that is greatly needed and that has already marked signs of His blessing.

The committee proposes to place the \$17,000 already contributed, and whatever other sums may be given for the same purpose, into the hands of the

trustees in Seoul, when they have been duly organized and incorporated. The following conditions are made by the New York Committee:

1. The school shall be union or interdenominational and shall be called "The Arthur T. Pierson Memorial Bible School."
2. It shall be located in Seoul, Korea, on a site selected by the trustees and approved by the New York Committee.
3. The purpose of the school shall be to teach the Bible, as the "only infallible rule of faith and practise" and to train Korean Christians for Christian work. Its teachings shall include the deity of Jesus Christ and salvation only through his atoning work.
4. The Board of Trustees shall be composed of representatives of missions working in Seoul, including the Presbyterian Mission (North) and the Methodist Episcopal Missions (North and South). Members shall be elected annually to serve three years, shall be nominated by the board and elected by the missions which they represent.
5. The financial support of the Bible School shall be guaranteed by the various missions represented on the board, in amounts proportionate to their representation.
6. The final plans for buildings, organization and management of the Bible School shall be submitted to the New York Committee for approval before adoption. After the final approval of these, the New York Committee shall be discontinued.

Any friends who are led to desire to contribute toward this work, may send their gifts to the office of the *MISSIONARY REVIEW*, checks and money orders being made payable to order of D. W. McWilliams, treas.

A year hence—who can prophecy what awaits us? What will be the results of our stewardship? Will that which we have, still be in our hands to give, or will we have been called to give an account to God? A year hence we hope that the Memorial Bible School will be a reality and a power for God in Korea.

THE CHURCH AND THE IMMIGRANTS

In the article by Mr. Leroy Hodges (*MISSIONARY REVIEW*, March, 1912, page 167), attention is called to the fact that, generally speaking, "the churches in America are not doing their full duty" toward the immigrants. This is, unfortunately, true, but at the same time there are many churches and some whole communities which are carefully and systematically studying the subject of their duty to the foreigners at their doors, and they are trying to meet their obligations. A good example of this we have found in New Britain, Conn., a manufacturing city where the population is 80 per cent. foreign, and largely very recently foreign.

In New Britain the City Mission works through the churches, and, since it has no separate hall or building where to hold services, in the churches. Different churches open their doors to different sets of foreigners, who, as far as possible, are ministered to in their own language, until they can understand English and be drawn into the Sunday-school and regular services. The City Mission's superintendent, Mrs. B. W. Labaree (formerly a missionary in Persia), and her assistants are available at any time for starting and carrying on such work in the different churches, the plan being to start as rapidly as seems wise and profitable, different lines of City Mission work in the different churches, and to direct such work only so long as is necessary until the church can take control of it.

The two large Congregational churches of New Britain have had work for distinct nationalities for a number of years, not, in any sense, under the direction of the City Mission, tho in close cooperation with it. They are employing three missionaries.

But while New Britain is making an effort to reach the foreigners and the lapsed masses in the city, there is much room for improvement. This is clear

from the statement of the superintendent of the City Mission that she and her two women assistants can use nine languages, while the three missionaries in the Congregational churches can use six more, but that these fifteen languages are only about one-half of those needed for work in the cosmopolitan city.

The problem of the Church and the immigrant is a most complex and difficult one, and it can not be handled until we have missionaries for each nationality who are familiar with the specific language. In an early number of the *REVIEW* we are to give our readers the story of "What New Britain Churches Are Doing for the Immigrants."

"THE CATHOLIC WORLD"—A CORRECTION

In the April number of the *REVIEW* a paragraph appeared, credited to the *Catholic World*, which stated that Roman Catholics were to wield their votes to gain the ascendancy in America. This paragraph and sentiment is repudiated by the editor of the *Catholic World*, who says that it never appeared in those pages.

It seems to have originated in some other paper and was copied by the *MISSIONARY REVIEW*. By mistake the name of the paper from which it was copied was omitted. We regret this error and are thankful that the paragraph is repudiated by the *Catholic World*.

CREDIT GIVEN

THE very clever and striking illustrations that appeared in our May and June numbers, "The True Christian Eye-glasses," and "The Lord's Prayer Revised," should have been credited to the United Presbyterian Year Book, from which they were copied.

The wheel showing the Bible as the hub for the "Evangelization of the World," in our June number, should have been credited to the International Sunday-school Association.

WORLD-WIDE MISSIONARY NEWS

THE OCEAN WORLD

Church Union in Australia

THE Episcopalians and Presbyterians in Australia have agreed upon a basis of cooperation and union in which there is a statement concerning orders, each apparently retaining its own formula of faith. The resolution reported it as follows: "That a union of the Church of England in Australia and Tasmania and the Presbyterian Church of Australia be effected and consummated, by a joint solemn act under the authority and sanction of both churches, in which each church shall confer upon the presbyters of the other all the rights and privileges necessary for the exercise of their office in the united church, so that from the moment of such union all the presbyters of each church shall have equal status in the united church."

Famous Philippine School Burned

THE Jaro Industrial School, one of the most progressive of all schools in the Philippines, has just burned. It was located quite near to Iloilo, upon Panay Island, and was established by the American Baptist Foreign Missionary Society. It was accommodating 349 boys and had a large staff of native teachers, with Rev. W. O. Valentine as principal.

It is the intention to rebuild the school as soon as money can be secured for the purpose, because it is greatly needed for the training of self-supporting young men of the middle-class, to whom it offers academic, industrial, and religious training.

New Zealand Almost for Prohibition

NEW ZEALAND, in a recent referendum, very narrowly missed the honor of becoming the first solidly prohibition nation of the world. The

dominion legislature submitted to the vote of the people a proposal that the manufacture, sale and importation of intoxicating liquors into the islands should be forever prohibited. The result of the voting was a very substantial majority adverse to the saloons—255,000 votes for prohibition as opposed to 202,000 against it. But the affirmative majority in this case figures out only 55 per cent. of the total poll, and the constitution of the dominion provides that a referendum of this sort shall not be considered to have carried unless the affirmative amounts to 60 per cent. of the total. Had this extra 5 per cent. been won over to prohibition, the liquor traffic would have had four years to wind up its affairs, and 1916 would have been the first prohibition year in New Zealand.

A Samoan Note—Marvel in Samoa!

IN the South Seas! The Samoan Christians contributed \$23,000 last year toward general missionary work, four times as much as in 1901. Volunteer Polynesian missionaries are going from Samoa, Rarotonga, and the Gilbert Islands to carry the Gospel to the Papuans of New Guinea. The Samoans have brought a pastor from China to care for the Chinese coolies emigrating to Samoa.

The Successor of Father Damien

BROTHER DUTTON, successor of Father Damien and last survivor of the first leper nurses of Molokai, Hawaii, is now facing the death which made Father Damien's name known throughout the civilized world. Brother Dutton, or Captain Ira Barnes Dutton, as he was known before entering the missionary field, is a civil war veteran. Enlisting as a member of the Janesville City (Vt.) Zouave Cadets, he rose to the rank of captain. After the war he entered

the services of the Louisville and Nashville railroad, subsequently joining the Dominican Fathers at Memphis. He was living in a Trappist monastery when the story of Father Damien's heroic work at Molokai reached him. When Father Damien died in 1889 Brother Dutton succeeded him.

Samoa and India Send Gifts

THE astonishing and growing liberality of some of the Polynesian missions of the London Missionary Society gives a challenge to the home churches. The churches, in particular, of the Samoan Islands of the South Pacific have this year sent home to the parent society gifts of £5,073. This sum comes from churches which have in all less than 9,000 members. It forms an increase of nearly a thousand pounds on the sum sent last year and is more than double the sum sent four years ago, which was £2,403. The figure becomes more impressive when we remember that the Samoan churches of the London Missionary Society, quite apart from these sums sent home, support 192 ordained native pastors and 260 native preachers.—*L. M. S. Chronicle*.

AMERICA

The Chapels of the Tongues

EVERY day some sign is given us of the cosmopolitan character of our great cities. At a recent confirmation service in St. Bartholomew's Church in New York, 5 different languages were employed—English, Swedish, German, Armenian and Chinese. Rev. Hugo Holmgren presented 14 Swedes to Bishop Greer; Rev. A. Yohannan, 8 Armenians; Rev. Max Pinkert, 32 Germans; and Rev. R. S. W. Wood, 2 Chinamen. Members of several other nationalities were present to witness the scene. The Episcopal Cathedral of St. John the Divine in New York has 7 chapels projecting as spokes from a hub around the great altar in the chancel. In these chapels services in 7 different languages will be going on simul-

taneously. They are called the Chapels of the tongues, and each one named after its benefactor.

The New Water Street Mission

THE famous Jerry McAuley Mission, where so many "down-and-outs" have been regenerated and have been brought "up-and-into" the Church of Christ, has opened its new building at 316 Water Street, New York. May the blessing of God rest upon Mr. and Mrs. Wyburn and Mrs. Lamont as they continue in their labors of love for the rescue of these human relicts who have made shipwreck of life by dishonesty and drink. Five thousand dollars would pay the last indebtedness on the building.

The New Methodist Secretaries

AT the recent Methodist General Conference in Minneapolis, Dr. A. B. Leonard resigned as Secretary of the Foreign Board, Dr. Homer C. Stuntz was made a bishop, and in their places three new secretaries were elected: Rev. Frank Mason North, D.D.; Mr. S. Earle Taylor, of the Methodist Laymen's Movement, and Bishop W. F. Oldham, formerly missionary to India and Malaysia. They will make strong, aggressive missionary directors. The former secretaries have been enabled to build up a great work. Our expectations for wise and steady advance grows strong with the new officers.

Works of Methodist Women

EVERY four years, at the convening of the General Conference, the Woman's Foreign Missionary Society of the Methodist Episcopal Church presents a summarized report of its work to the General Conference. At its recent session held in Minneapolis the Society reported 387 missionaries on the foreign field, native workers 1,948, Bible women 2,000, schools 919 with 26,310 pupils, and 18 hospitals. This work is maintained in the homeland by 5,877 societies in churches that have a membership of

186,114, and by young peoples' and children's societies that are composed of 100,136 members. In the four years the society expended for foreign work \$2,711,548.32.

The women in German Methodist churches in the United States have societies that number 7,997 members, and their collections for the four years past totaled \$91,434.08.

The American Baptists

THE American Baptist Foreign Missionary Society is fortunate in retaining the services of Dr. F. P. Haggard as Home Secretary. They have also elected as Foreign Secretary in the place of Dr. T. S. Barbour, who resigned, an able Missionary advocate Rev. James H. Franklin, D.D., of Colorado Springs. He has already entered upon his duties and will doubtless develop into an able missionary statesman. Dr. Franklin is a Virginian by birth, about forty years of age and has had experience of District Home Missionary Secretary and as a member of the Commission sent to investigate conditions in the Kongo Free State. He has been a member of the Northern Baptist Convention Executive Committee and a member of the Board of Managers of The Foreign Missionary Society. Thus he comes to the work with knowledge from study and practical experience.

Free Baptist and Baptists

THE report chronicles the merging of the Free Baptist missionary interests, which brought to the Foreign Society the Bengal Mission with funds and securities amounting to \$65,811.55. The transfer meeting of October 5 was "an epoch-marking occasion," a practical accomplishment of union. Dr. A. W. Anthony, who was elected Joint Secretary of the three General Societies, has been serving since October last and the results of his work have fully demonstrated the wisdom of his appointment.

Merchants and Missions

NOT long ago the San Francisco Associated Chamber of Commerce sent a party of representative business men to China in order to increase acquaintance and develop commercial relations. They had not expected to come into any especial contact with missions or to consider them at all. But since the missionaries have preceded the merchants in China they were forced to learn something about mission work. At first they were divided in their opinions—one-third favoring, one-third opposed and one-third indifferent. But at the last meeting before their return, held in Hong Kong, the matter was put to vote and the twenty-five commissioners voted unanimously in favor of missions. These men were not merely from San Francisco but were picked citizens selected from Spokane to San Diego. In their official report they say, "To the great work done by the missionaries in all parts of China is due, doubtless, in a large part, the wonderful progress made in education and commerce within recent years, and much of Chinese officialdom cheerfully extends them due credit."

Some Missionary Offerings in New York

THE Protestant Episcopal Diocese of New York has a committee called "The Cooperating Committee in the Laymen's Missionary Movement." This committee reports some very encouraging indications of activity and success, among which are the following of special interest:

The Church of the Incarnation increased its offerings from \$11,000 to \$17,700 last year. Ten churches gave between \$1,000 and \$2,000 each; one church gave \$2,500; four churches gave between \$3,300 and \$3,800 each; one church gave \$4,200; another, \$5,045; another, \$12,770; another, \$12,884; another, \$13,350; another, \$17,785. It is expected that one-half of the churches in the diocese will use the duplex envelope system before the year is ended, which would mean

probably a doubling of financial returns and other advantages besides. Last year the committee worked for money, but this year it works for men, and the money is easily taken care of.

"Fruits of the Women's Jubilee"

AT the Triennial Conference of the Women's Boards of Foreign Missions held in Philadelphia, some very interesting figures were presented by Mrs. Henry W. Peabody in her address on the Fruits of the Jubilee. Pittsburgh led the van in the Post Jubilee work so far as results can be actually tabulated. In that city there are 6,500 new members of missionary societies 2,300 subscriptions to missionary magazines and 103 new organizations. The Jubilee gifts in money from Pittsburgh totaled \$100,925, at the date of this report. Among other cities receiving honorable mention were Dayton, O., Evanston, Ill., Philadelphia, and Beverly, Mass.

A Rest Home for Missionaries

MANY a missionary comes home on his furlough tired and worn, perhaps weakened by bad climate, or just recovering from illness. He needs a place where he can rest and recuperate, but his salary, small at its best, is frequently reduced when at home. Many of the Missionary societies of Germany have provided free Rest Homes for their missionaries on furlough and their families. The United States do not yet have such institutions.

We are glad to know, therefore, that there has been established, under the auspices of the International Medical Missionary Society, a place, Mountain Rest, at Lithia, Mass., where missionaries and their families can rest. The charges for board are so small that the poorest missionary is able to pay them, the management is Christian, and the surroundings of the place, which is located in the Berkshire Hills, are beautiful and healthful. Mrs. L. W. Cleaveland, Lithia, Mass., is in charge.

Activity of Canadian Laymen

THE Laymen's Missionary Movement in Canada has recently conducted a remarkable series of 11 missionary conventions. The entire Dominion, from west to east, has been touched and thoroughly aroused. These conventions mark another distinct step in the life of the Canadian churches. The Canadian council of the Laymen's Missionary Movement reports the following increase in contributions from the respective denominations during the three years since its inauguration: Anglican from \$252,910 to \$354,128; Baptist, from \$207,679 to \$296,569; Congregational, from \$29,948 to \$41,500; Disciples, from \$9,057 to \$9,675; Evangelical Association, from \$7,606 to \$11,142; Lutheran, from \$9,633 to \$15,462; Methodist, from \$509,409 to \$749,677; Presbyterian, from \$466,418 to \$738,297.

The Fruit of Persecution in Brazil

AN unlettered negro woman was converted in a village in São Paulo, Brazil, and proceeded to buy a Bible. Unable to read it herself, she would call together her neighbors, sing a few hymns, give her testimony, and then hand the book to a school boy who read to the assembled company. For this offense she and her friends were arrested at the instigation of a priest, beaten and set to work on the roads. When they were released they were so bitterly persecuted that they were forced to leave their homes. Now in 14 different villages evangelization work is proceeding as a result of the religious activities of these refugees. Mr. Terrell, the Methodist pastor at Uruguayana, has the oversight of these centers.—*Records of Christian Work*.

The Presbyterian Jubilee in Brazil

FIIFTY-THREE years ago, August 12, 1859, Rev. Ashbel Simonton landed in Rio de Janeiro. Two years later, on January 12, 1862, two Brazilians confess Christ and founded

the first Presbyterian church. This year their lineal descendants united in a jubilee celebration. The present building has 1,200 sittings, but is too small. The total gifts of the church amount to \$10,000 a year, and 46 new members were received during jubilee week. Five other churches in the city have grown out of this church, which is the strongest in South America.

Moravian Mission in Surinam

"FOREIGN and home mission work should ever go hand in hand, all the world over," says the *Moravian Missions*, published by the English Moravian Society, which has extensive work in East Central Africa, and especially in the great Surinam district, "and it is interesting to see that our *foreign* mission in Surinam has considerable *home* activities. There are prayer and Bible reading unions in several congregations, as well as societies of Christian Endeavor for youths and girls and children." Paramaribo has its "Bible and Tract Society." Two Christian papers are published there—the *Sonntagsblad*, in Dutch, and the *Makzien*, in Negro-English—and each is taken by about 500 subscribers.

The figures of the educational activities of Surinam Mission show 33 day-schools, with 3,183 scholars, and 15 Sunday-schools, with 1,642 Sunday-scholars.

The Surinam Mission has a membership of 27,141. Six churches in Paramaribo, the capital of Surinam, have 13,689 members. Some of the churches there have a membership of over 3,000. There are colony stations where churches have a total membership of 11,973. Of these, 2,127 belong to Bushland congregations far up five of the great rivers of Surinam—the Marowijne, the Cottica, the Surinam, the Saramacca, and the Coppename.

South America's Indians

NEARLY four hundred years ago the Jesuits and other Roman Catholic orders entered South Amer-

ica, and many of the native Indians have been baptized by them. In many parts of the vast continent they held sway over the natives and have built fine churches. These churches have fallen to ruins, and the great mass of the baptized Indians and of their children have reverted to their pagan faith. Many of these converts continued, in their ignorance, to mingle pagan and Roman Catholic customs. Thus, soon after the departure of the priests, many of the baptized pagans returned entirely to the religion and practises of their ancestors. But few of the inhabitants of the great interior forests of South America have been reached by any missionaries, and thus it comes that to-day there are hundreds of Indian tribes in South America which are utterly uncivilized and have never heard the Gospel. In Peru alone there are 69 such tribes. The difficulties of their evangelization are tremendous, partly on account of their mode of living and their scattered condition, partly on account of their prejudice against the white man, from whose ancestors their fathers suffered atrocities, the like of which have only been excelled, if excelled at all, on the Kongo. But are difficulties a valid excuse for leaving the preaching of the Gospel undone? These Indians need the Gospel of the Lord Jesus Christ. They should have it.

EUROPE—GREAT BRITAIN

A Year of the Greatest Bible Society

THE 108th anniversary meeting of the British and Foreign Bible Society was held recently. The report for the year, presented by Rev. J. H. Ritson, showed a record circulation, a record income, and a record expenditure. The total issues amounted to 7,394,523 copies, in 440 languages, including those of eight new versions. These include Dabida, a dialect of the Taita tongue, spoken in British East Africa; Beta, the speech of a tribe of Land Dyaks, in Borneo; Kiwai, for a people living on the Fly River, New Guinea; Limba, a language current

among the negroes of Sierra Leone; Lakher, to be used by a border tribe in the Lushai Hills, between Burma and Assam; and Chinook Jargon, which is a patois used by several Indian tribes scattered along the American coast, from Oregon to Alaska. Then come two gipsy dialects—Eastern Romany, spoken in Bulgaria; and South German Romany.

A Year of the Oldest Missionary Society

THE Society for the Propagation of the Gospel dates from 1701. According to the last annual report recently given, there are in all 1,254 missionaries on the society's list. There are also in the various missions about 3,000 lay teachers, 3,200 students in the society's colleges, and about 71,500 children in the mission schools in Asia and Africa.

A Great Work for Children

THE forty-sixth annual report of Dr. Barnardo's Homes Associations showed that, to December 31st last, 75,462 children had passed through the rescue doors; 2,211 being admitted in 1911. Two-thirds came from the provinces and one-third from the metropolis. Nine thousand and forty-nine boys and girls of all ages were under the care of the association at the close of the year. Included in this number were 300 boys in training for the navy and mercantile marine at the Watts Naval Training School in Norfolk, and on the training-ship *George L. Munro*, stationed at Yarmouth. One thousand and eight young emigrants were sent out during the year (1,002 to Canada and 6 to Australia), making a total of 23,622 emigrated. Ninety-eight per cent. are successful.

THE CONTINENT

German Women in Volunteer Parish Work

THE Women's Evangelical Auxiliary Unions (Frauen-Hilfe Vereine) were founded 21 years ago by the present German Empress. They now number 1,800 local unions, and at their last general meeting in Ber-

lin more than a thousand delegates were present, among them the Empress herself. These leagues are pledged to help in all possible ways in parish work, by invitation to services, by visiting the sick and afflicted, collecting children into Sunday-schools, helping families at times of birth, of death, of sickness or of need. The leagues of the Rhineland reported 19,679 cases provided with volunteer nursing, 3,381 of these being of night-watching by the sick. The Berlin unions carry on an extensive employment bureau activity, especially for women who take work to their homes. They have also raised 113,300 marks in the past year, hiring 113 trained nurses to work among the sick poor of the capital.

New Director of Paris Missionary Society

PASTOR JEAN BIANQUIS has been appointed the successor of the late A. Boegner as director of the Paris Missionary Society. He has been its general secretary 15 years and is thoroughly acquainted with the work of the society in Madagascar, Rhodesia, Basutoland, French Kongo, Senegal, Tahiti, Loyalty Islands, and New Caledonia. He spent almost three years, 1901 to 1904, in Madagascar while the state of affairs there was quite critical, and he visited Basutoland in 1908, when the Basuto Mission celebrated its 75th anniversary on October 20th and 21st (see MISSIONARY REVIEW, 1909, page 229).

Pastor Daniel Couve has been appointed general secretary of the society. He has served faithfully and successfully as missionary in the French Kongo, and has been assistant to the late Mr. Boegner for five years.

Spanish Religious Tract and Book Society

THE present religious state of Spain is not encouraging. Fanaticism on the one hand, and infidelity on the other, stifle the spiritual sentiments of the people. Rome's baneful influence and the erroneous guidance of Spain's

political leaders unite in strengthening the opposition of the masses to Protestant missionaries and doctrines. Religious liberty in Spain is only nominal, at best, and Spain of to-day has less freedom for religion and the press. The free distribution of the Word of God is the most effectual, economical and rapid way of dispelling Romish darkness, and the Spanish Religious Tract and Book Society has done this work now 30 years. It is under the management of Rev. Lopez Rodriguez, the director of the Figueras Evangelistic Mission (see MISSIONARY REVIEW, March, 1912, page 226), and its headquarters is Figuera, the busy city in the province of Gerona, close to the French frontier. The society rejoices in many voluntary workers (missionaries of all denominations, evangelists, school teachers, and many of those who having been converted through the instrumentality of the society gladly and freely give their services in aid of the blest work). Many of its volumes are sent out through the mail, the interior postage in Spain being very cheap. Lately a vigorous campaign against the extensive free circulation of infidel literature has been started through the medium of an interesting magazine, entitled *The Bible*. Various books for the young have also been published, and international lesson leaflets, well illustrated, are printed for 21 Sabbath-schools in different parts of Spain. During 1911 the Spanish Religious Tract Society distributed 48,970 Spanish Gospels and 252,027 Spanish tracts in Spain itself and among Spanish-speaking inhabitants of England, France, Switzerland, Portugal, Italy, Holland, Madeira, Canary Islands, Philippines, and North and South America.

An Encouraging Report

THE Rhenish Missionary Society announces its statistical figures, preliminary to the publication of its report for 1911. It is employing 184 European male and 21 female missionaries, which are assisted by a force of

1,083 native paid helpers (28 ordained ministers, 68 evangelists, and 987 teachers). The number of native voluntary helpers is 2,136 elders and 214 others. There were baptized 15,492 adult heathen, the largest number ever attained in the history of the society, and larger by almost 5,000 than the previous highest number, and 21,478 inquirers were being prepared for baptism when the new year commenced. The number of Christian natives under the care of the missionaries has increased to 176,844, and the 752 missionary schools contain 42,512 pupils. The increase in baptisms is most remarkable upon Sumatra, where 12,055 heathen were baptized in 1911 and 7,421 in 1910, and where the total increase of church members was 14,058 in 1910.

The Rhenish Missionary Society was founded in 1828, and its fields are South and Southwest Africa, New Guinea, the Dutch East Indies, and China. Its work is very encouraging, as the figures for 1911 abundantly prove.

The Power of Prayer

FROM Germany comes the news of the death of Eberhard von Rothkirch. He was an old officer of the German army and had been in the war of 1870-71, but his later life was devoted to purity work among young men, especially in connection with the Y. M. C. A. of Berlin. He was a praying man, and daily he remembered his numerous friends and others by name, rising at six in the morning every day and spending two and one-half hours in earnest prayer and meditation. In all parts of Germany men bore testimony to the fact that God answered the prayers of von Rothkirch, for they were won to Christ by him. His little room at the St. Michael Hospiz was called "the most blest confessional in Germany," and hundreds look back to that place as the place of their spiritual birth. Among them most prominent perhaps is Pastor Le Seuer, the famous city missionary of Berlin. When a young student, he

met von Rothkirch, who propounded to him at once the question, "Have you a living Savior?" The answer was "I hope so," but von Rothkirch quickly said, "If I should ask if you have a bride would you answer thus? When one stands in living relation to the Savior, it is a matter of deepest certainty." To this certainty the young student came through the instrumentality of von Rothkirch, the man of prayer.

ASIA—MOSLEM LANDS

"The Port of Jerusalem"

AN American consular report states that measures are again being taken by the Turkish government to have a safe harbor constructed at Jaffa, the Port of Jerusalem. "The danger of making a landing at Jaffa," it is stated, "has not only deterred many people from visiting Jerusalem, but there are periods of sometimes more than a week when landing in small boats is absolutely impossible. Steamers which call at Jaffa anchor about 1,000 yards from the shore." Vice-consul Lewis Heck (Jerusalem) estimates the cost of the undertaking at not less than £800,000. Those who have followed the developments of the last fifty years, in the light of the many prophetic intimations regarding the land and the people of Israel, can not but view with profound interest the project to which attention is thus called.

The "Gideons" Invading the Orient

ON last Christmas Day some Armenians of Harpoot copied the Gideons in their chosen work of putting Bibles in hotels. Harpoot does not yet copy the West in the matter of hotels, but it welcomes travelers to *hans*, whose guests eat what food they themselves can cook and sleep on the floor wherever they find space to spread their own bedding. The work of the American "Gideons" of Harpoot was to furnish the bare and cheerless rooms of the *hans* with Bibles. The books were in Armenian or Turkish, according to the language most used in each *han*. All the *han-*

keepers cordially accepted the new idea, but those of them who were Mohammedans insisted on having the Bible hung up on the wall, because it is holy. They felt that letting it lie on the old stools, which are the only furniture, would be to treat a holy book with disrespect.

Growth of the Western Turkey Mission

THE Western Turkey Mission of the American Board has developed remarkably during the last fifty years. In 1860 it had 11 stations, 22 outstations, 60 missionaries, 76 native workers, 544 church members, and 1,931 adherents. On December 31, 1911, it had 6 stations, 97 outstations, 76 missionaries, 450 native workers, 4,384 church members, and 16,131 adherents. In 1860 the proportion of foreign to native workers was 1 to 1 $\frac{1}{4}$; to-day it is 1 to 6, foreign workers having increased 26 2-3 per cent. and native workers 492 per cent. Membership in the churches has grown nearly tenfold, while the missionary schools have grown from 27 in 1860 to 157 in 1912, and the total number of pupils from 754 to 9,056. In 1860 the money given by the American Board for the maintenance of the work was \$83,314, or 152 times as much as that given by the people; in 1910 it was \$108,992, or only 1 1-3 as much as that given by the people.

The Power of Christian Kindness

AFTER the bombardment of Beirut by the Italian men-of-war, the Greek Orthodox Bishop of the city invited Moslem women and children to take refuge in the homes, convents, and churches of Lebanon, as guests of the Christians. Mohammedan writers in Egypt and Turkey took immediate notice of the proclamation and praised the bishop with glowing words, and it became quickly apparent that this act of kindness had made a wonderful impression upon the Mohammedans.

A few days after his proclamation the bishop drove in his carriage through the Moslem quarter of the

city. A great crowd soon surrounded him and the driver was forced to stop. The bishop was thoroughly alarmed lest some of the bloody threats against Christians, made by Moslem fanatics, should be executed. But he was quickly reassured by such cries as, "What can we do for you? Where may we take you? Let us unharness your horses and draw your carriage ourselves."

It is not reported if these Mohammedans really took the place of the bishop's horses, but the whole incident shows the tremendous influence which the bishop's act of Christian kindness had upon these prejudiced people.

INDIA

Selling Bibles in India

THE Bible colporteur gets a varied reception in Madras. From an article in the latest issue of the *Bible in the World* we take the following: "Begone!" cried a woman of the village headman's family at Pittada; "some of our relatives have become Christians through reading the Bible. Your book casts a spell, and we are afraid of it. Take it away!" A Brahman official, recognizing colporteur Benjamin at Paramatti, remarked: "I have read with much pleasure the little book I bought from you last time. Let me now have a copy of the whole Bible." Elsewhere a village magistrate ordered a well-bound Bible; and, when the colporteur delivered it, he took it with delight, and prest the book against his forehead as a mark of deep reverence.

The First Native Indian Bishop

AN innovation in religious circles in India is that a native Indian clergyman has been raised to the episcopate in the Anglican Church. Rev. Vedanayakan Azariah has been appointed Suffragan Bishop of Madras. Besides his own tongue, Mr. Azariah is a fluent and impressive speaker in English, as many can testify who have heard his addresses—notably at the World Missionary Conference held in Edinburgh. He is a young man, of fine spirit and

ability, who has taken a leading part in the work of the National Missionary Society of India. For some time he has been head of the Dornakal Mission in South India. It is thought that this appointment indicates another step toward the development of a truly Indian church. The *Dnyanodaya* says: "Following the recent decision to organize a synod in the Bombay presidency, this appointment of an Indian to be a bishop is another notable advance toward liberal progress in the Anglican Church and toward the momentous goal of making Christianity an indigenous religion in India."

Church Union in India

CLERGYMEN of the Church of England usually stand aloof of all sections of the Protestant Church and the farthest away from any kind of church union. It is, therefore, especially significant that the Bishop of Bombay, Dr. Palmer, made some remarkable statements at the Diocesan Conference recently held in Bombay. Speaking of the Indian Church, he is reported to have said, "What can we, as children of the Church of England, wish to found in India? Surely not the Church of England. There would be no meaning in this. Indians will never be Englishmen. India will never be England. The Church of India is what needs to be founded and to grow up. Not a Church, but the Church, the Catholic Church of Christ." It is said that the Bishop completely carried his clergy with him in his efforts to secure some kind of self-government for the branch of the Church of England in India.

The Telugu Mission Diamond Jubilee

THE Telugus, members of a non-Aryan or Dravidian race, inhabit the east coast of the peninsula of Hindustan, India, north of the city of Madras and south of the Godavari River, and their country extends nearly 200 miles westward

from the coast of the Bay of Bengal. In 1836, Rev. S. S. Day, of the American Baptist Foreign Missionary Society, commenced the work from which the Telugu Mission has grown. Thus the Diamond Jubilee of the mission could be celebrated a short time ago, with suitable ceremonies and in the presence of a notable company of clergymen and missionaries, and several representatives of the American Baptist Foreign Missionary Society, who had come from the United States to India. Special attention was paid, throughout the Jubilee, to Christian education, and the subject of church federation was also given a prominent place in the deliberations. The great events were the laying of the cornerstone of the Cole-Ackerman Memorial High School at Nellore, and the announcement that the British and Foreign Bible Society has made it possible for the Baptists to unite with it in a union version of the Bible in Telugu, which will be satisfactory to all the churches.

The Telugu Baptist Mission is one of the most flourishing on the foreign field. During the seventy-five years of the work there have been approximately 100,000 conversions. The mission supports about 650 schools, with more than 16,000 students. It included 140 churches and reported 1,554 baptisms in 1910, one young missionary alone having baptized 133 high-caste converts. The fact that many of the recent converts have been from the higher castes is one of the most encouraging features of the work.

Christian Education for India

MUCH interest has been aroused by the declaration made at the Delhi Durbar that education was to be spread, beyond higher education in the form of primary education for the masses of India. Here again, is exactly the same opportunity and responsibility. They need the religious influence in their teaching. If Christians undertake a large proportion of

that teaching, it will make all the difference to the future of the country. It is only in the present type of mission and college that the Indian Christian who is to be a leader of his Church can obtain an education keeping him in contact with all affairs and the people of his nation, and, at the same time, receive special Christian instruction. In mission colleges, Mohammedans, Hindus, Christians, living together on terms of social equality and friendship, educated together in the same courses, provided both a forecast of the future, of a unified India, and an opportunity for the most suitable and best education of the Indian Christian.—*C. H. C. Sharp, of Delhi, in Australian Men and Missions.*

A Summer School for India

SIX weeks ago Christian workers in some parts of India fell in line with some of the later occidental missionary schemes, and had a summer school for Christian workers that continued for two weeks. The school was held in Ahmednagar, and there were three sessions daily, besides evening meetings. The day sessions were in the nature of classes, and the evenings were devoted to informing talks on the Christian life. The Marathi language was used exclusively. There were a large number of speakers, among them a dozen or more widely known missionaries and native ministers.

Among the Women of Siam

MRS. J. A. EAKIN, missionary of the Presbyterian Board has been engaged in touring among the women of Siam the past five years. She writes that this work brings her face to face with the lowest type of heathenism among these women, and the results of centuries of servitude and cruel treatment and superstition are appalling. The women are almost naked, their heads are shaved, their mouths are overflowing betel, and their minds are saturated with superstition and with obscene thoughts that

no American would harbor for a moment. Yet the Gospel and earnest Christian love conquer even these degraded beings. Mrs. Eakin tells of the mother of the headman of one village who had visited the missionaries and been taught the Gospel, and after her return to her village she brought eleven others to accept Christ. In a Laos village the service had to be given up, because the acetylene gas outfit was not in working order, but the disappointed women clung to the missionary and made her promise that she and her helpers would come again. In another village are several inquirers and one old woman of seventy who was taught of Christ many years ago, but surrendered only last year. She is now a happy woman and is learning more and more of the love of Christ. In another village, a man who was said to be one hundred years of age and his aged wife came out, against the opposition of all their relatives in the village, and were baptized. The testimony of a blind woman who had learned of Jesus in the Mission Hospital, was influencing her neighbors in the same village greatly. Thus everywhere the Gospel is conquering the women among whom the faithful missionary is laboring amid difficulties and disappointments and perils from robbers and thieves and evil men.

CHINA

China and Opium

ACCORDING to recent news, an agreement has been practically reached between the Chinese Foreign Office and Great Britain. The main points of the agreement are: (1) That the importation of Indian opium shall cease as soon as the cultivation of opium ceases in China. (2) That in the meanwhile the duty on imported opium may be increased three-fold. (3) That the accumulated stocks of Indian opium, amounting to about 20,000 chests, may be sold without a time limit, but that the Indian imports shall

be correspondingly decreased. China in the last three years has reduced her cultivation of opium by about 70 per cent. It is therefore almost certain that within the next two years, or even less, the poppy will no longer be grown in China, and that consequently, in accordance with the projected treaty, the lucrative traffic from India will automatically be brought to an end.

A Summary of Radical Reforms

A MOST striking and impressive picture of the transformation taking place in China is afforded by this grouping of facts found in an article by a physician writing from Chung King: The queue, which was imposed upon them over 200 years ago by their Manchu conquerors, and which almost to a man they had grown to think was a part of themselves, is gone to stay. The new government has come out strong against the custom of foot binding, absolutely forbidding the same. The reform against opium smoking is equally enforced. They have changed from the lunar month to that of the sun, and dating from this year their year will be the same as the foreign. The better classes have almost to a man adopted the foreign hat, and those who can afford it are wearing the foreign shoes. Foreign tailoring establishments are springing up all over the city. I am even told that as soon as the government is properly established, all business shall cease on the Sabbath day. This last does not mean that they are keeping the Sabbath from a Christian standpoint, but because they recognize the importance of one day of rest.

Remarkable Chinamen

A HIGH Chinese official, recently baptized by Ding Li Mei, the great Chinese evangelist, now undertakes the support of twenty of the ablest preachers who can be found, at an expense of about \$7,000 annually, for the evangelization of his people. He offers a small settlement on his estate in Manchuria free of charge to all Christians who may apply. An-

other case is that of Dr. Ming, who has a hospital in Hangchow, where 50,000 patients are treated each year. His work is so widely known in many provinces that if one is being imposed upon one has but to say that one will report the matter to Dr. Ming, and it is usually settled without more difficulty. Principal Chang Po Ling, of Tientsin, is an educator who is also a social reformer, fighting foot-binding, early marriages and other abuses. He led his own brother to Christ, and has the satisfaction of hearing that he is the first signer of the declaration card of the recently organized Chinese Volunteer Movement for the ministry. As director of the Y. M. C. A., Mr. Chang had the principal part in securing a gift of \$13,000 from H. E. Ou Yang for the new building site at Tientsin.

Chinese Students Accepting Christ

J. W. CLINE writes in *Regions Beyond*: We have been holding special services with students for a few days in spite of the very real difficulties in the way. Last night seven young men manifested very clearly their determination to lead the Christian life and submitted themselves to Jesus Christ. Twelve young men publicly declared their intention to spend their lives in preaching the gospel. They seemed very much in earnest and formed a volunteer band. During the same series of meetings 6 young women of the Laura Haygood school (just across the street from us) set themselves apart for definite Christian work. Our hearts are encouraged.

Some North China Native Christians

FROM a letter written by the Rev. George W. Verity, in the course of a three weeks' country itinerating trip in August among the villages around Taianfu, is taken the following:

You at home have no idea what it is to be in a heathen land and what a hard time these poor people have who try to break away from heathenism.

There are two out appointments on this circuit, thirteen and twenty miles distant. One of the workers, with body convulsed with emotion and eyes streaming with tears, told yesterday of the state of the Church where he is: "Every member is in trouble," said he. "To be reviled and curst is considered light—most of them have been maltreated and beaten. . . . The load is more than I can carry and I feel utterly broken and cast down." The preacher here is a grandson of "old lady Wang," of wheelbarrow fame. He is just out of college a couple of years. He's a jewel. Wish we had twenty more like him. He kneels in prayer and in a quiet, pleading tone, prays for God's blessing on the people and within two minutes the whole congregation in audible, but subdued tones are also pleading for mercy.

Prayer Asked for a Chinese Governor

AT the meeting of the Methodist Fuchau annual conference a remarkable occurrence took place. General Sung, the governor of the province, visited the conference as a guest, and by request of one of his aides, prayer was offered for him and his associates, Bishop Bashford praying, and General Sung reverently bowing his head. Then a week later General Sung invited the missionaries to his residence, entertaining them and uttering the most friendly sort of a welcome to China of the heralds of Christianity. "I am glad the Church is here to save the souls of the Chinese people." "We should thank you for all the good you have done." "I ask of you that you join with us for the uplift of this great empire." Responses were made by Bishops Bashford and Oldham, by Drs. Gamewell and Hobart, and Mr. Hobart. Several of the men of the province taking a distinct lead in the insurrection are native members of our Church.

A Christian Printing Establishment

THE Commercial Press, Limited, of Shanghai, has twenty branches in various Chinese cities, and a capi-

tal of \$1,000,000, one-third held by Japanese and two-thirds by Chinese. More than 1,000 are employed. Its managers are Christian, as also are 60 per cent. of those in responsible positions.

The Bible in Great Demand

THE American Bible Society has reports from its agent in China, showing that, in spite of the interruption of its work caused by the revolution, its colporteurs have still been able to distribute the Scriptures with unexpected success. In Western Szechuan the Rev. Mr. Torrance, at Chengtu, reports for the quarter ending November 30th, a total distribution of nearly 11,000 copies. When the new republic was proclaimed Mr. Torrance sent copies of the Bible and the Testament to the President of the new government and the leader of the Provincial Assembly, which were appreciatively received. The official proclamation issued by the new authorities laid special stress on the obligation not to molest churches or foreigners. In Canton district there is an unprecedented demand for Scriptures; also in Peking and the vicinity. The Rev. Mr. Hirst, at Hanyang, distributed 400 portions to the soldiers, who were glad to get them.

The Physician Who Overthrew the Manchus

A WRITER in the London *Westminster Gazette*, who knows Dr. Sun Yat Sen well, pays him the great compliment of calling him unselfish, patriotic, courageous and able. He also asserts that the fugitive physician who did so much to found the Chinese Republic is a sincere and humble-minded Christian, who translates into action the teachings of the Sermon on the Mount. He says: "Jesus of Nazareth is to Sun Yat Sen a source of joy and comfort. All through the pages of history, the heroes, saints and martyrs have been speaking to us of the brotherhood of God, the brotherhood of man, the need to

help the weak, to champion the cause of the poor and lowly."

Dr. Sun never attacks Confucius or Buddha. He always appeals directly and fervently, and he wins over young and old. To a meeting of students he said, "My brothers, applied practical Christianity is our true need. Away with commentaries and doubts. God asks your obedience, not your patronage. He demands your service, not your criticism."

It is rather significant that, at Dr. Sun's request, Rev. Eugen Sien, pastor of the Chinese Christian Union in Chicago since 1903, and a prominent missionary among the Chinese in that great city, left for China in February. Rev. Sien and Dr. Sun were playmates in Honolulu years ago, and when the fugitive, who was destined to overthrow the Manchu dynasty, came to Chicago last October, to further his plans for the revolution, he went into seclusion at the home of his boyhood friend. In his prosperity Dr. Sun remembers his Christian friends, and it augurs well for the new Chinese Republic that the new leaders do not hesitate to call Chinese Christians to their aid in the difficult task before them, and place them in positions of high authority and great power.

JAPAN—KOREA

A Japanese Methodist Bishop

THE Rev. Yoshiasu Hiraiwa, D.D., who was consecrated as the second bishop of the Japan Methodist Church, April 7th, succeeding the late Bishop Yoitsu Honda, is by birth a member of the old warlike Samurai clan which gave his predecessor to Japan Methodism. Like the sainted Bishop Honda, he is an energetic, even tireless worker and has been prominent in the evangelistic and educational work of Japan Methodism for more than twenty years. In young manhood he was graduated from a Canadian mission school in Tokyo, after which he came to North America and studied in the Victoria Uni-

versity, Toronto. Upon his return to Japan he served various pastorates in the Canadian Methodist Church, one of which is especially noteworthy, namely the Central Tabernacle in Tokyo, of which he was pastor until 1910, when he became the official head of the Kwansei Gakuin of Kobé, which, in July of that year, became a union institution conducted by the M. E. Church, South, and the Canadian Methodist Church, having previous to that time been conducted by the former denomination.

A Christian Memorial in Japan

THE *Christian Intelligencer* of Japan (*Fukuin Shimpo*) recently told about a woman in Chiba whose husband died ten years ago and is now commemorating him by paying all the expenses of a special series of evangelistic meetings. One has no difficulty in believing that a husband so commemorated must have been during his life intensely interested in Christian things. It is an old Japanese custom to commemorate the anniversaries of the death of near relatives and this adaptation of it to Christian customs is most significant.

The Fruit of Fidelity

A BIBLE Society agent in Korea tells the story of a young man named Chun, the first in his village to accept the "Jesus Doctrine," and whose faithful testimony was blest to his father, who died in the faith of Christ. Thereupon the storm burst upon the young man, because he refused to allow his parent to be buried according to heathen rites. "With the help of the colporteur and some Christians from another place he carried his aged father's body away for reverent Christian burial. 'My father,' he said, 'shall not be buried as if he were dead forever, but as one who believed in everlasting life.' His relatives now turned him out of the village, and he suffered the loss of home, fields, and livelihood. Still he remained faithful to Christ. Finally the time came

when, by his loving influence, he won 60 of his relatives to join the Christian Church. A year ago he experienced the joy of seeing the last home in his village turn Christian!"

Self-sacrifice Among Koreans

DR. GEORGE HEBER JONES, of Korea, states that 85 per cent. of the work carried on in Korea is self-supporting. The Koreans know how to give—men mortgage their own houses to lift the mortgage from the church. As a rule the Korean people are poor, and it is only the wealthier class among them that can afford tile roofs to their houses; all others have straw thatches. In one village the people had succeeded in building a church, but because of lack of money had to put a straw thatch on it. It so happened that one of the members possess a tile roof, and seeing that the Lord's house was faring worse than his own, removed the roof and placed it on the church, taking the straw thatch for his own house.

Presbyterian Union in Korea

THE Korean Presbyterian General Assembly will meet in September. This assembly will be representative of the entire Presbyterian work in Korea, in which four Presbyterian bodies cooperate—the Northern Presbyterians, the Southern Presbyterians, the Australian Presbyterians, and the Canadian Presbyterians. The organization of this assembly will be a notable event in the history of missionary work. The rapidity with which the Korean Church has grown is traceable largely to the evangelistic zeal of the natives and the fact that large responsibility was placed upon the native converts in the beginning for the spread of the Gospel in their own land.

His Word Gives Light in Japan

A YOUNG man, living in a small village on Lake Suwa, in the province of Shinano, Japan, one day came to the home of an old man living in a village across the lake, and found him, sitting by the charcoal brazier

("hibachi"), reading an old book. It was the Bible, of which the young man had heard and which he had longed to read. So he asked the old man to lend to him the precious book, but the old man shook his head and said, "I can not part with it a day. It is my constant companion and guide. But I have here a portion of John's Gospel, which I will give to you." He took the book and hurried home to his sick sister. They read it together, again and again. The truth dawned upon them. They believed, they threw away their idols, they prayed, and they were graciously converted. Then the young man began to search for a copy of the whole Bible, but could not find it in the villages around his home. So he set out on foot for Tokyo, 70 miles away, where he expected to be able to buy a Bible from Rev. Uyemura, whose name he had found on some tract. He walked over the hills and through the tunnels, until he reached the great city, where he purchased a Bible from Rev. Uyemura at once. Hearing of the Bible-school under the care of that minister, he wanted to enter it at once, but was persuaded to return to his village and witness to its people for one year. Thus, he went back to his home, and during the next twelve months he taught the children of the village and the adults about Jesus, held street meetings, and distributed tracts. Then he entered the Bible school in Kashiwagi for training, finished its course, and became a worker in the villages of Chiba, where he has already brought many souls into the light of the Gospel.

Bishop Lambuth Among Cannibals

IN the heart of Africa, the Methodist Episcopal Church (South), carries on work among dwarf and cannibal tribes, and Bishop Lambuth, in the *Missionary Voice*, gives briefly a description of a trip through a deep forest which he had just made. "The Batwa," he writes, "is a tribe of dwarfs near here, but poisoned arrow-heads in the path, hidden among the leaves or stuck in the ground and al-

ways pointing in the direction from which the intruder is expected to come. This is to protect the recesses of the forest, the hiding-place arranged for the women and children in case of a raid by some other tribe, or upon the part of the Belgian Government, which they cordially hate.

"Dr. Morrison tells me that they are very deadly, the poison coming from the dead body of a person who has been buried for some time. The slightest scratch causes blood-poisoning. The curious part of it is that they will wound a monkey or parrot with one of those arrows. The animal or bird goes off and dies; and when they have found it, they will eat it and feel no inconvenience. It is hard to realize that anything can be made of such people, but the Gospel is truly the power of God unto salvation. I have already been among several tribes which are either cannibals or have been. I have been treated with all kindness, because some one has become a Christian, or perhaps because the entire tribe has given up its heathen practises and has become humane on account of Christianity."

"On our journey overland, our mainstay will be a man who is the most reliable elder in the Presbyterian Church, and yet that man came from a cannibal tribe, and when a boy attended their orgies. There is no demonstration greater than this, of the wonderful, powerful grace of God and power of His Spirit."

SOUTH AFRICA

Union of Effort in South Africa

FROM Natal comes the important news that the Berlin Missionary Society, the Norwegian Missionary Society, and the Swedish Church Mission have united in the training of native missionary helpers, teachers, and pastors for that field. Each society will have charge of one training institution, in which one class of workers will be educated for all three societies. Thus, the training-school of the Berlin Society at Emmaus will be used for

the training of evangelists only, the training-school of the Norwegian Society at Umpumulo will be used for the training of teachers only, and a training-school (seminary) for native preachers will be founded in Oscarsberg and conducted by the Swedish Church Mission. Since the three societies are strictly Lutheran, no doctrinal differences stood in the way of this most desirable cooperation.

MISCELLANEOUS

The Indian Census Figures

A CORRECTION

IN our June number a misleading statement appeared in reference to the growth of Christianity in India. It was there stated: "The census of 1911 shows over 100 per cent. advance among Christians in the last decade, as compared with less than 8 per cent. increase in the native population." The advance has been large, even phenomenal, but not as large as these figures would indicate. The figures were misprinted and should have read "30 per cent. advance among Christians." The increase of Protestants has been much larger—a 67 per cent. increase—and among some denominations much greater still. The Congregationalists in South India and the Presbyterians show a 300 per cent. increase in membership, and the Methodists 140 per cent. growth in the past ten years.

The total number of Christians, according to the India "Blue Book," is 2,923,241 in 1901 and 3,876,203 in 1911—an increase of 952,692. The other figures quoted in the June number of the REVIEW are correct. Roman Catholics claim 1,394,000 adherents in 1911, as compared with 1,122,000 in 1901—an increase of 272,000, or 24 per cent. Syrian Christians number about 740,000 and the remaining 1,442,000 are native Christian Protestants. European and American residents in India number about 200,000.

OBITUARY

John McLaurin, D.D.

THERE died in Toronto on March 28, 1912, a faithful Baptist missionary, John McLaurin. Born in 1839 in Osgoode, Glengarry, he was born again at the age of fifteen and early heard the Master's call to the ministry. When still a student he became the pastor of the church in Stratford but the call to the foreign field seemed to him of greater importance than the service at home. In the autumn of 1869, Mr. and Mrs. McLaurin sailed for India as missionaries of the American Missionary Union and settled at Ramapatan in the spring of 1870. Then he was transferred to the Ongole field, where he baptized 1,100 converts during his two years' stay.

In 1873 the Canadian Baptists decided to found an Independent Mission at Coconada and the McLaurins were chosen for the field, where they arrived on March 12, 1874. In that field John McLaurin labored faithfully and successfully, until his health gave out and he, more dead than alive, set sail for Canada in 1887. A year later, partly recovered, he was appointed Secretary of the Board and did splendid work for the next three years. But he was not content, and being physically unable to rejoin the Canadian forces on the plains of India, he accepted the appointment of the Missionary Board to carry on literary work at Bangalore in 1891. In it he continued until 1908, when failing health drove him to Toronto.

John McLaurin was a genuine Christian, a warm-hearted, whole-souled missionary, whose one plea was for the evangelization of the world. The Canadian Baptist Mission in India which he founded, is acknowledged as one of the best-managed and most successful missions in the world. He himself baptized over 2,500 converts.

BOOKS ON MISSIONS AND MISSION LANDS

AMONG THE ESKIMOS OF LABRADOR. By Dr. S. K. Hutton. Illustrated. 8vo, 340 pp. 16s., net. Seeley, Service & Co., London, 1912.

This well printed and well illustrated book contains a sketch map of the Atlantic Coast, and an excellent map of the whole Labrador peninsula.

The author is a missionary and a traveler who has made the Eskimos his "friends." He narrates some incidents of heroic self-sacrifice for others, and of grateful devotion to the missionary, partly from his own arduous and often perilous sledge or boat journeys.

Dr. Samuel King Hutton, medical missionary in charge of the Moravian Mission Hospital at Okak in Northern Labrador, writes as one who knows the *Innuit*, "the people," as the Eskimos are wont to call themselves with a degree of proper pride.

The Eskimos as portrayed by Dr. Hutton are a lovable people, for the grace of God is manifest in them. His early chapters wisely tell of the natives in their more primitive state, as one finds them in their tents or their snowhuts at Killinek, the northernmost outpost of the Labrador mission. But, "at the other stations with their weather beaten wooden huts and their trim, white-painted mission houses, life gives a true picture of a native Christian community."

At the same time Dr. Hutton emphasizes the fact that they are the true Eskimos still and he repeatedly praises the wisdom of the generations of missionaries, who have all along been at pains to maintain the Eskimo national character and customs. The Gospel brought to Labrador by the first Moravian missionaries in the middle of the 18th century has made the Eskimo a better Eskimo. And to-day the coast of Labrador is no more inhabited by heathen savages, but by a simple, good-humored and kindly

Christian folk, who read the Bible in their own tongue and obey its precepts in their national as well as their individual life. They love the neat little church which is the center of each Christian village, and even when away at their hunting and fishing places they keep the Sabbath and gather together for worship.

All this and much more Dr. Hutton has brought out with a wealth of detail, which is delightful reading.

THE CHINESE REVOLUTION. By Arthur J. Brown. 8vo, 217 pp. \$1.00. Student Volunteer Movement, New York, 1912.

"If it be true that the proper study of Mankind is man, the study of China is the most proper study of the world to-day" says Dr. Arthur Judson Brown. "The Chinese Revolution," is a popular history of recent events, adapted both for general reading and for mission study circles. The greatness of the theme is set forth as follows: "An important element in the significance of the Revolution lies in the magnitude of the nation which it affects. Even a small country may influence the world, as the history of Greece, Palestine, and the Netherlands reminds us. Bulk does not always mean proportionate power, as Africa illustrates. But when huge size and potential equality are combined, and when the whole mighty mass begins to move and to come into direct contact with other and smaller or weaker peoples, and all other peoples are smaller or weaker than the Chinese, the possibilities of the situation are almost overwhelming."

Thrilling is the sketch of Yuan Shih Kai, and the account of Sun Yat Sen's rise from obscurity to second highest place in the new Republic. The marvellous development of the country in the last three years, is described in striking terms and bits of miscellaneous information are packed into the pages illustrating the density

of China's population, the author says the province of Shantung has 38,247,900 inhabitants, and its area is about that of Missouri. Of the wealth of natural resources, is revealed in one province of Shen-si which it is thought, could supply the entire world with anthracite coal for a thousand years. The work of missionaries has not only brought about moral reforms but has opened the way for products of western genius and manufacture. America's merchandise and food products are imported and pressure of foreign commerce has brought about economic transformations of stupendous proportions.

"No longer is the ambitious Asiatic content with the classics of Confucius," writes Dr. Brown, "he is studying the very things that Americans are studying. Ambitious young men of China will get a modern education, and they will get it either from a Christian or non-Christian. Mission schools were, for a long time, the only institutions in the entire country which gave their pupils a modern education. But now there are Government schools of all grades, and the intention is to provide one elementary school for every 400 families in the empire within five years and school accommodations for 45,000,000 children within ten years."

An index of the modernization of China is the fact noted that there is now a woman's daily paper in Peking, and that in the new Republic there is to be woman suffrage.

Dr. Brown has given us a clear and convincing presentation of the progress of New China and the importance of winning the land to Christ.

SOUTH AMERICAN PROBLEMS. By Robert E. Speer. 12mo, 265 pp. 75 cents. Student Volunteer Movement, New York, 1912.

The visit of Dr. Speer to South America and his outspoken addresses on the spiritual claims of the Southern Continent on the Christians of the North, made a stir in both Roman Catholic and in Protestant circles. This is the first volume the honored

author has written on the subject and he throws a flood of light on the conditions in Latin America—good and evil. Read the chapter on "Present Religious Conditions." Educational and religious problems are especially emphasized but the book can not fail to appeal to men who have interest in the continent or in the Kingdom of God.

Three chapters deal with the founding, extension and present status of the Roman Catholic Church in South America. Facts are given regarding social immorality, ignorance, the prohibition of the Bible to the people, and the character of the priesthood, which will make unpleasant reading for some—but all statements are backed by convincing testimony from within the established church.

With telling effect four direct questions are asked and answered in the concluding pages of the book, viz.:

Are Protestant missions in South America warranted?

Can such missions avoid Roman opposition? If not, should they be discontinued?

How may they secure adequate recognition and support?

SOUTH AMERICA TO-DAY. By George Clemenceau. Illustrated. 8vo, 434 pp. G. P. Putnam's Sons, New York, 1911.

Where Dr. Speer's book on South America is strong, this "study" by the former Prime Minister of France is exceptionally weak. We are forced to conclude that he was either ignorant of South America or that he feared to speak out. He writes in complimentary language of all that he sees, without criticism or insight. For any real information as to moral and spiritual conditions in South America the book is valueless. Its description of scenes and scenery are good.

THE LAND OF GOOD HOPE. By Rev. Herbert Moore, M.A. Map. Illustrated. 12mo, 172 pp. S. P. G., London, 1911.

Mr. Moore's Mission Study Circle book gives a remarkably readable, clear and concise description of South Africa and its missions. The photographic illustrations are also illumina-

nating and there is a good bibliography and index. After an account of the land and the people, the author tells of their religious observances and beliefs. He then records with remarkable fulness and accuracy the various kinds of missionary work done among the Europeans and natives. There is an Anglican flavor to the book especially where it deals with Ethiopianism and overlapping, but it is on the whole broad minded and judicious.

THE ADVANCE GUARD OF MISSIONS. By Clifford G. Howell. 12mo, 347 pp. \$1.50, postpaid. Pacific Press Publishing Co., Mountain View, Cal., 1912.

The most interesting way to study history is through biography. Men and women are the center of movements. Glimpses at various pioneer periods in home and foreign missions are given in these sketches of such men as Marcus Whitman, John Eliot, Hans Egede, Henry Martyn, Dr. Judson, Gordon Hall, Guido Verbeck and twenty others. The stories are well told but poorly published.

THE GIRL THAT GOES WRONG. By Reginald W. Kauffman. 12mo, 226 pp. \$1.25, net. Moffat, Yard & Co., New York, 1911.

This volume might almost be called "What a young girl ought to know" in fact but not by experience. By a series of biographical sketches the author shows the causes, forces and social conditions which lead to the degradation of young women in America. He handles a difficult and painful subject with delicacy and discretion; a frank and yet reticent realism which loses nothing of its power to convince and move because so much must be left unsaid. It is a book that every parent and teacher should read.

Mr. Kauffman obtained his material at first-hand, and the true stories of these ruined lives, need no coloring to make them impressive and tragic.

There was need this book should be written to open the eyes of men and women who are ignorant of the causes through which the legion of the lost is recruited. An evil which affects

the moral fiber of the social fabric can not be ignored from prudery or false delicacy. Every home in the land is more or less interested in solving one of the most pressing problems in life to-day.

The work of enslaving souls is carried on by powerful and cunning agents, who are plotting day and night the ruin of young womanhood and only the most aggressive warfare waged by the forces of Christianity can check the growth of this monstrous evil. The weakness of the book is that it offers no solution of the problem and no salvation for the ruined souls. When men and women are truly united to Jesus Christ there will be no such social problem.

THE RUSSIAN PEOPLE. By Maurice Baring. Maps. 8vo, 366 pp. \$3.50, net. George H. Doran Co., New York, 1912.

Russia is still in the dark ages. Her government is, if possible, worse than that of Turkey. She is working for material advancement and political power but not with moral, intellectual and spiritual welfare of the people. Mr. Maurice Baring, gives us a key to the situation in Russia. He describes the country, climate, people and history in an illuminating way and shows how the present conditions have resulted.

In the concluding chapter on "Religion in Russia," Mr. Baring notes the following facts:

- (1) Outward religious observances are very noticeable in Russia.
- (2) The Russians are deeply religious by nature.
- (3) Religion in Russia is a part of patriotism. A man who is not Orthodox is considered not loyal.
- (4) The educated classes are frankly atheistic.
- (5) The Russian is realistic in religion and conservative in the retention of tradition, custom and ritual.

The author, who was formerly in the British Diplomatic Service, and is accepted as an authority on Russia, has no hope or expectation that church and state will ever be separated in Russia, or that they will ever be given

true religious liberty. We believe that the hope of Russia is the religious awakening among the student class.

THE MISSIONS OF OUR NATION. By James F. Love, D.D. 12mo, 240 pp. \$1.00, net. Revell, 1912.

Home Mission books are less popular than foreign missionary books because there is less of novelty in them. Here is one which, while not novel, is a strong missionary appeal for America for the sake of the world. This is the right view of home missions.

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This third edition of missionary life and work in one of India's provinces answers many questions in a clear and satisfactory way. The chapter on British Rule in India shows the many benefits which that rule has conferred in the administration of justice, the maintenance of peace, the development of education, and the improvement of social and sanitary conditions. Only a brief portion of the volume deals directly with Christian missions, but the two chapters on the subject show their history and methods.

NEW BOOKS

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THE SAINTS OF FORMOSA. Life and Worship in a Chinese Church. By Campbell N. Moody. Illustrated. 12mo, 251 pp. 3s. 6d., net. Oliphant, Anderson & Ferrier, Edinburgh, 1912.

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IN FORBIDDEN CHINA. An Account of the D'Ollone Mission, 1906-1909. By Viscount D'Ollone. Translated by Bernard Miall. Illustrated, 8vo. 15s, net. T. Fisher Unwin, London, 1912.

THE GOODLY FELLOWSHIP. By Rachel C. Schaufler. \$1.25. The Macmillan Co., New York, 1912.

THE LIFE OR LEGEND OF GAUDAMA. The Buddha of the Burmese. With Annotations. The Ways to Neibban, and Notice on the Phongyies or Burmese Monks. By the Right Rev. P. Bigandet, 2 vols., 8vo, 267-326 pp. \$7.00, net. E. P. Dutton & Co., New York, 1912.

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THE NYASA MISSION. By Bishop J. Taylor Hamilton, D.D. Illustrated. Moravian Missions, Bethlehem, Pa., 1912.

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